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# THE CANADIAN JEWISH NEWS

jewish letters (pages 5 and 6)

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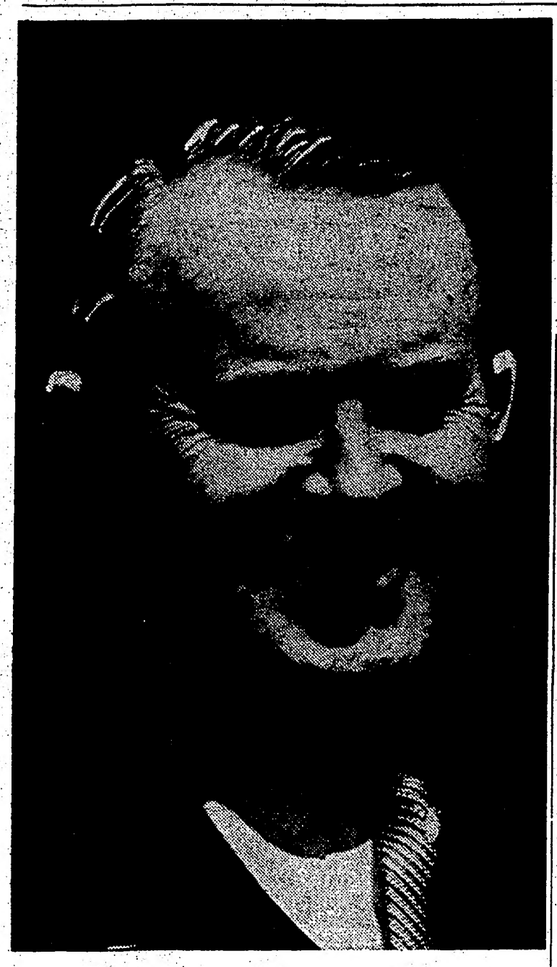


## Prime Minister Stresses Meaning Of Hanukah Festival

### Sends message to Canadian Jewry through The Canadian Jewish News

As the Festival of Hanukkah draws to a close, I welcome this opportunity of sending warm greetings to members of the Jewish communities across Canada.

Let us hope that the burning candles of Hanukkah may serve as a beacon guiding all men to the understanding and spirit of Brotherhood symbolized in this holy festival.

*Lester B. Pearson*
*Prime Minister*

## • Commentary •

By M. J. Nurenberger

### HUMANITY ON TRIAL

*What is Auschwitz? Is it merely the horror connected with the small town in southwestern Poland where the Nazis exterminated six million people within two years? Is it the symbol, for all time to come, of what is spawned when Satan espouses hatred?*

* * *

*Approximately twenty years ago, German technique and efficiency had reached its peak in mass killing on behalf of the Third Reich. Clearly, had great German industrial firms (such as I. G. Farben) cooperated less actively and with less dedication in the Auschwitz program, had the Allies hearkened to the appeals to bombard the furnaces in that City of Hell — many of the millions, Jews and non-Jews, would be alive today.*

* * *

*The Trial of Auschwitz, which begins today in Frankfort, is more than a trial of those who were the instruments of the Third Reich's infernal organization. In the words paraphrasing the prophet, it is a reminder: the blood of these victims will never cease to ferment. And such blood of such victims of cruelty on the part of the murderers — plus indifference on the part of world society — must brew into bacteria which threaten the very existence of man on this sphere.*

*Figuratively, Auschwitz and Maidanek — and all the other extermination centers devised by Hitler's gang — do not belong to this planet. They are, to the normal, human mind, something not of this world. It is plain hell — and in our modern age, who believes in hell, in the devil?*

*But Auschwitz has shown that the goodness of the angel and the evil of Satan are not necessarily in the other world. They lie within us, to choose whether we wish to live or die.*

* * *

*Twenty years after the full mass production-operation of Auschwitz, and more than eighteen years after the end of World War II, the Auschwitz Trial is on.*

*Simultaneously we are witnessing the rebirth of a new wave of hatred which we believed had died when the furnaces in Auschwitz ceased burning. However, hatred and love, the devil and the Divine, are not confined to any geographical location. As good and bad, they are the inheritance of all mankind.*

*Regardless of whether it is the assassination of a president, the insult to a little Negro child, the offense of a Hindu in Pakistan or the mass hysteria created by the Arab League against the few hundred-thousand refugees who found a haven in the Holy Land — if we fear to combat it, we prolong the agony of Auschwitz.*

# AUSCHWITZ TRIAL STARTS TODAY IN WEST GERMANY

## 25 KILLERS OF 3,000,000 FACE COURT IN FRANKFURT

### BIGGEST SINCE NUREMBERG

The most important war crimes trial since Nuremberg in 1946, and certainly the biggest trial of its kind over to be held by West Germany, begins here today, Friday, December 20, when 25 men will appear in court to face charges of murder or complicity in murder of three million prisoners, mostly Jews, in the notorious Aushwitz death camp during the war.

It is estimated that the trial will last for eight months, and many scores of witnesses will be called. The number of foreign correspondents covering the trial is reckoned in hundreds. The amount of evidence collected so far runs to 16,000 pages.

Three of the main accused will not be present. Richard Baer, 51, the last commandant of Auschwitz, died of a heart attack in a prison cell in June, this year. Dr. Horst Schumann, notorious for his sterilisation at the death camp, and a former member of the Nazi Air Force, in beyond the court's reach in Ghana, which refuses to extradite him to West Germany. Schumann boasts openly of his friendship with President Nkrumah, of Gahna. Dr. Josef Mengele, the former camp doctor, has fled from Argentina, where he was last known to be, and his present whereabouts are unknown.

Preparations for the trial have kept two Frankfurt public prosecutors busy for more than three years, during which time they have collected and sifted material from more than 1,000 people and made a survey of all the crimes committed at Auschwitz.

The names of the accused are: Robert Mulka, 68; Karl Hoecker, 51, formerly in the office of the commandant.

Wilhelm Boger, 56; Hans Stark, 42; Klaus Dylewski, 47; Pery Board, 42; Johann Schobert, 40; Bruno Schlager, 60, former members of the Political Department.

Franz Hofman, 57; Oswald Kaduk, 57; Stefan Baretzki, 44; Heinrich Bishoff, 59; Arthur Breitwieser, 53, formely in charge of the prisoners' barrack blocks.

Emil Bednarek, 56, a Kapo (camp policeman).

Wilhelm Burger, 49, formerly in charge of the supply of the "Cyklan B" prison gas for the gas chambers; Joseph Erber, 55, formerly in charge of selecting prisoners for gassing.

Josef Klehr, 59; Herbert Sherpe, 56; Hans Nierzwick, 58; Emil Handl, 60; Gerhard Neubert, 54, former members of the medical service of the S.S.

Dr. Franz Bernard Lucas, 52; Dr. Willi Frank, 60; Dr. Ludwig Schatz, 58; Dr. Victor Capesius, 56, who served as doctors, dentists or chemists.

Turn to Page 4 for article on the history of Auschwitz.

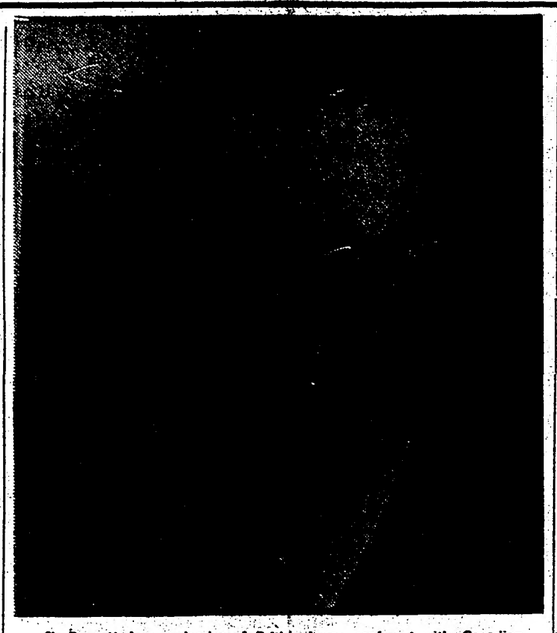
*BRITISH M. P. IN TORONTO*

## JANNER STRESSES MANCROFT VICTORY

Sir Barnett Janner, British Jewish leader, visited Toronto this week and reoprted to Canadian Jewish leaders on the repercussions of the Mancroft case.

Sir Barnett Janner, M.P., President of the British Board of Deputies, commenting on Lord Mancroft's decision to decline the Norwich offer of reinstatement said: "Whether Lord Mancroft accepted the offer was a matter for his personal decision. We now know that he has decided to decline the offer, for reasons of which he is the best judge and on which nothing further need be said.

"I would however indicate that the offer of reinstatement, together with the affirmation by the Norwich Union of their disassociation from, and discouragment of, the boycott of Israel, and their intention to continue and expand their business with Israel and other countries, are steps in the direction of normalising international trade. They will serve perhaps as an example to other commercial organisations which, but for the clear and decisive reaction of British public and Governmental opinion, might have been tempted to give way to Arab pressure".



Sir Barnett Janner, leader of British Jewry conferred with Canadian Jewish leaders this week in Toronto.

**COPY DEADLINE:** Because of the holiday period, the next two issues of The Canadian Jewish News (December 27 and January 3) will close on Monday preceding publication. Under no circumstances will copy be accepted after Friday, noon.

## SHAZAR, THE PRESIDENT OF ISRAEL RECEIVES 130 CATHOLIC DIGNITARIES

TEL AVIV, (JCNS) — President Shazar, received in special audience 130 Catholic dignitaries now on a pilgrimage to the Holy Land. The group included ten Archbishops and 57 bishops from 27 countries, all returnig from the Ecumenical Conucil.

This is the first time in the history of Israel, that a President of the State has received such a large group of Catholic prelates.

In a short speech, President Shazar welcomed the Ecumenical Council's "efforts for mutual understanding". Then in an obvious reference to the delaying in discussion on the Vatican document concerning the Jews, he said: "Not in a single day could high gaols be achieved, but we are sure that justice and love for our fellow men will win in the end."

After inviting the pilgrims to visit the Holy Places in Israel, President Shazar added: "May our prayer for peace in our region be fulfilled."

The Catholic pilgrims later toured Jerusalem and visited Mount Zion, the place of the Last Supper (as told in the Gospels) and David's Tomb.

## Warns Israel On Danger

TEL AVIV, (JCNS) — "Israel's aim is to prevent war and preserve the non-violent status quo", declared Mr. Shimon Peres, the Deputy Minister of Defence, at a Mapai meeting in Rishon-le-Zion on Monday.

He warned Israelis not to misinterpret the present "lull" on the Arab side, which the Arabs were using to prepare for the execution of their undoubted intention to attack Israel.

President Nasser of Egypt held the key to peace or war in the Middle East, declared Mr. Peres, continuing by saying that "Nasser has not succeeded in becoming a second Saladdin". Having failed to achieve his pan-Arab ambitions, President Nasser had to rely increasingly for power on his secret police, propaganda apparatus and under-cover military operations.

## Jewish Lawyer To Become The U. S. Attorney General

WASHINGTON, (JCNS — Well-informed circles here believe that if Mr. Robert Kennedy, the Attorney General and brother of the late President John Kennedy, decides to retire from the Cabinet, President Johnson may appoint Mr. Abe Fortas to replace him.

Mr. Fortas, 53, who is Jewish, is President Johnson's personal attorney and legal adviser. Since the new President took office Mr. Fortas has been a very frequent, almost daily visitor at the White House.

Their friendship dates back many years, to the Roosevelt New Deal era, when Mr. Johnson was a young Congressman and Mr. Fortas held several high government posts. The last one was as Under-Secretary of the Interior, in 1942-1946.

ROME AND JERUSALEM

## THE POPE'S PILGRIMAGE

The announcement of Pope Paul's projected visit to the Holy Land has been received with gratification the world over.

The Pope arrives at a time when the Catholic Church's attitude towards the Jews has undergone far-reaching and beneficial changes.

The visit will be nominally an informal one, as far as diplomatic protocol is concerned. But, in fact, the Israeli authorities are treating this visit by the head of the world's most numerous and widespread Church, who is also head of a sovereign State, as a State visit and they are wise to do so.

The Vatican is one of the few States which still refrains from recognising Israel. This is illogical at the best of times, since Israel controls territory which is of great and lasting interest to the Church. It will be even less tenable after the Pontiff himself has given "de facto" personal recognition of Israeli sovereignty.

But far more than the State of Israel is involved.

The Pope will be revisiting the Jewish origins of Christianity among the humble folk of Galilee; it is to be hoped that the pilgrimage will hasten and reinforce the Catholic Church's full doctrinal reformulation of its position regarding the Jews, mooted at the recent Vatican Council but not yet adopted.

## YOUNG LEADER TO BE HONORED IN TORONTO

Louis E. Soupcoff, one of the most active and respected young leaders in the Jewish Community in Toronto, will be guest of honour of the 1963 Beth Sholom "Bond with Israel" Dinner to take place on Wednesday evening, December 25th. The occasion will provide an opportunity for members of Beth Sholom and for the many friends of Louis Soupcoff to gather in tribute to his years of devoted service to both the Congregation and the cause of Israel Bonds. It will be a very festive affair with dinner, dancing and entertainment by the outstanding American humorist Lew Norman who has appeared at Carnegie and Town Hall in New York as well as in leading theatres and clubs throughout the U.S. and Canada.

The State of Israel, and State of Israel Bond have special significance for Louis Soupcoff and a particular claim on his dedicated efforts on its behalf. During his tenure of office as President of Beth Sholom Congregation, the High Holy Day Israel Bond Appeal which had been pioneered in Beth Sholom, reached a record total.

Mr. Henry Donsky, Israel Bond Chairman of Beth Sholom heads a distinguished Committee planning the Louis Soupcoff Testimonial Dinner-Dance, including Jim Betesh, Lawrence Shankman, Murray Rothblott, Mrs. Shirley Walderman, Sidney Silver, William Crocker, Jack Marcus, N. Teperman, I. Sacks, Rabbi David Monson, H. J. Halperin, Ben Wortsman, Max Shecter ,Mrs. M. Rotstein, Mrs. H. Seligman, Mrs. M. H. Shecter, Mrs. M. Shugar, Mrs. J. Singer, Meyer J. Oster, Max Tishman, Wally Fisher, Mrs. F. Cadesky, Harry L. Barkin, Mrs. Harry L. Barkin, Harry Barkin, Mrs. R. Zamonsky, Mrs. Sam Sugar, Mrs. H. Shugar, Frank Cadesky, Roy Lerner, Albert Riman, Louis Mayzel, Bernard Gottlieb, Ben Walker, Louis Cappe, Mrs. H. Donsky, Mrs. F. Levine and Mrs. M. Y. Rotman.

LOUIS E. SOUPCOFF

NOW SECRET OUT

## Haganah Agreed To The Irgun Bombing Of King David Hotel

JERUSALEM (JCNS). — Haganah, the Jewish defence force in pre-State Israel, has agreed with the Irgun Zvei Leumi that the British Government offices in the King David Hotel, Jerusalem, should be blown up — but only after the offices were empty.

This was revealed to the JCNS correspondent by the former Haganah spokesman, who was commenting on an allegation by Mr. Menahem Begin, the Herut leader, that the Jewish Agency issued the order for the dynamiting of the hotel, which occurred at noon on July 22, 1946, when 100 employees of the Mandatory regime, British, Arab and Jew, were buried beneath the debris.

It was a basic Haganah principle that human life should be spared, the JCNS informant said, but the Irgun ignored this part of the agreement and had kept silent about it ever since.

## Yeshiva Shlomei Emunei Dinner This Sunday Nite

On Sunday, December 22nd, 7:00 p.m., the Yeshivath Shlomei Emunei Israel will have its annual banquet in the social hall of Ahavath Achim Synagogue, 275 Vaughan Road.

Shlomei Emunei Israel is a threefold institution, containing a day school for girls — the Beth Jacob Girls' School — a day school for boys and a mesivta for higher education, begun this year.

Founded to serve Toronto's refugee community, with the erection of its new building on Lawrence Avenue Shlomei Emunei now reaches out to serve all Canadians who desire a thorough, intensive Torah training for their children.

Rabbi Mayer Gruenwald, founder and dean of the yeshiva, has issued a call to Toronto Jewry for support of the schools. Rabbi Dr. Moses J. Burak is principal, Mr .S. Reichman, president.

CONSTRUCTION DIVISION CAMPAIGN STARTS. A preliminary planning meeting to map out the Construction Division campaign in behalf of the 1964 United Jewish Appeal of Toronto was held Sunday at the home of Joseph Tanenbaum, second from right, division chairman. In photo above, Mr. Tanenbaum shows a piece from his collection of carved ivory to, left to right, Alex Grossman, Theodore D. Richmond, 1964 campaign chairman; and Samuel Zeldin. In photo below, Mr. Tanenbaum toasts to the success of the campaign with the 1963 Construction Division co-chairman, Harold Green.

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## pictures of the week

TECHNION'S CANADA BUILDING — The Hon. E. C. Manning, (left) Premier of the Province of Alberta, on his visit to Canada Building at Technion-Israel Institute of Technology, Haifa, Israel. Mr. Manning, accompanied by his wife, was escorted on a thorough tour of the Technion grounds by Mr. Carl Alpert, executive vice chairman of the Institute's board of governors. The new building will bear the name of: Canada Building of Natural Resources. Dedication is slated for October, 1964.

NEW CHEMICAL PROCESS CONTROL INSTALLED AT TECHNION — The Canadian Technion Society, which supports the work of the Technion — Israel Institute of Technology, announced the installation of new instrumentation equipment for automatic process control in the Faculty of Chemical Engineering, Technion City, Haifa. In the centre of the photograph is the electronic analog computer; in the background is the graphic control panel for simulating various process problems in the manufacture of chemicals and petroleum by-products.

# FARBAND SURPASSES BOND GOAL

This has been a year of record achievement for Toronto's Labour Zionist Movement in its enthusiastic participation in all phases of the 1963 State of Israel Bond Campaign now entering its final period.

Members of Farband have already surpassed their goal of $100,000 in sales, with Pioneer Women within sight of their target figure of $75,000. All Bond Chairmen are putting forth intensive efforts to bring in outstanding cash on previous pledges before the gala "Victory Celebration" at the Labour Zionist Centre on Sunday evening, December 22nd.

This event will be a highlight of the campaign when members will gather to celebrate three momentous occasions — the Fiftieth Jubilee of the Labour Zionist Movement, the 75th Anniversary of guest speaker, Meyer L. Brown, and the successful culmination of the Israel Bond Drive for 1963. Guest entertainer will be the popular Yiddish-American raconteur Lew Norman.

Shown in photograph above are members of Farband, Pioneer Women and Labour Zionist Israel Bond Committees at a Special Planning Meeting which took place on December 8th.

**Sensation In Copenhagen**

## DENMARK RABBI OPPOSES DEPUTY

COPENHAGEN, (JCNS) — The Royal Theatre here has decided to drop Rolf Hochhuth's play "The Representative", because it had no reason to continue to perform it, a spokesman for the Theatre announced here on Monday. The play had its premiere on November 29 and was not a big success.

Before the decision was known, the Danish Chief Rabbi, Dr. Marcus Melchior, had told a meeting of the Catholic's Association, "Academicum Catholicum", here, that efforts to prevent the play being performed had his full backing, because it was a bad dramatic work and it was indecent to assert that Catholics had acted as the play alleged.

Previously, Dr. Melchior had said it was a "misunderstanding to believe that Pope Pius XII, who in the play is accused of having done nothing to prevent the persecution of Jews in Germany, could have opposed an insane man..."

However, the play will be performed in Aarhus, the second biggest town in Denmark, sometime in February.


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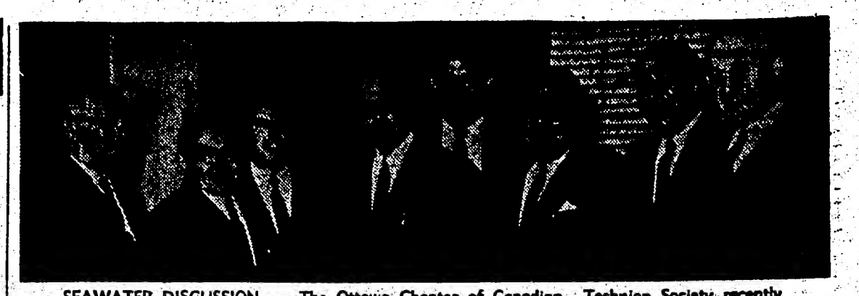

SEAWATER DISCUSSION — The Ottawa Chapter of Canadian Technion Society recently presented Dr. K. C. Hickman of the Rochester Institute of Technology at a special program sponsored in cooperation with Carleton University. The subject of Dr. Hickman's address was: Sweetening of the Sea, a review of developments in man's epic struggle to desalt seawater, cheaply and economically. A special report on scientific progress at the Technion was presented by Dr. W. W. Gallay.
Seen above, from left to right, are: Messrs. Sol Stamer, secretary of Ottawa Chapter; David Wolochow, president; Saul Ages, treasurer; Dr. K. C. Hickman; Zeev Vered, Chapter executive; Dr. W. W. Gallay, Chapter vice president; Dr. B. B. Migicovsky, Chapter executive; Mr. Alex Betcherman, honorary president, Ottawa Chapter.

THE MOVE IS TO *TG

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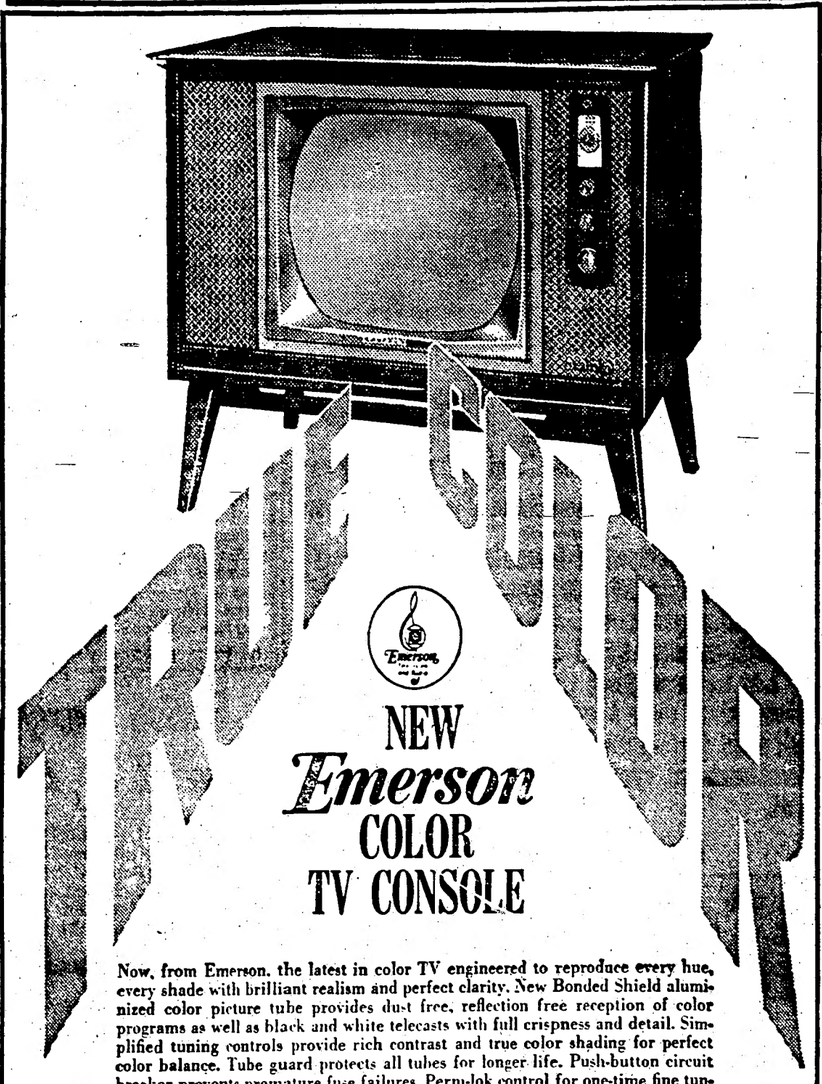

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# DENTISTS INCREASE AID TO UJA

An impressive increase of 27% over last year's pledges was recorded at a meeting of chairmen and workers in the Dentists Group of the 1964 United Jewish Appeal of Toronto held last week.

Heading the group this year are Drs. Alan Brown, Gerald Halbert and Ronald Landsberg. The three co-chairmen expressed satisfaction with the results of the meeting, which was attended by 55 dentists, and predicted that the result in the Dentists campaign 'will reflect the concern that Jewish men. in our profession feel for the safety and wellbeing of Jews in Toronto, in Canada and overseas." Dr. W. Gunther Plaut of Holy Blossom Temple, who addressed the meeting, declared that participation in United Jewish Appeal campaigns is a kind of "income tax that we must pay for being Jews." He added, "We cannot disregard the obligation toward our fellow Jews which this places upon us."

Intensive coverage of cards will take place during the coming month, according to the co-chairmen, and the campaign is expected to be completed in mid-Febraury.

Leaders of Toronto Dentists' Group from left to right: Drs. William Dover, Albert Reinstein, Ronald Landsberg.

# FURNITURE DIVISION HAS MOST SUCCESSFUL DINNER

The earliest and most successful opening dinner in its history was held by the Furniture Division of the 1964 United Jewish Appeal of Toronto on Tuesday night at the Primrose Club.

A group of 75 furniture, home furnishings and bedding manufacturers, suppliers and retailers attended the dinner, both to honor Theodore D. Richmond, 1964 general chairman and the first member of the furniture industry to lead the entire campaign, and to emphasize their support of the causes which benefit from UJA proceeds.

Manuel Katz was presented with a plaque as the "Man of the Year" in the UJA Furniture Division for his "exceptional contribution of time and energy" in the 1963 campaign. In addition, his colleagues and coworkers in the furniture industry presented him with a gold watch to demonstrate their own personal appreciation of his efforts.

Cecil Yolles made the presentation of the plaque and Philip Kornblum presented the watch. David Kronis was chairman of the meeting.

A total of $60,000 in pledges was announced at the dinner, and the remaining cards were completely assigned. With the enthusiasm already shown, the six co-chairmen said they are confident that 80% of the cards in the division will be completed by the end of December.

Serving as co-chairmen of the division are Joseph Frieberg of Liberty Ornamental Iron Co.; Benjamin Himel of Union Felt Products Co.; Manuel Katz of Yolles Furniture Co.; Philip Kornblum and David Kronis of Beverley Bedding and Upholstery Co.; and Harry Weiner of Innerspring Mattress Co.

Also serving on the Leadership Team are Jerry Bank, Charles Caplan, Maurice Ceresne ,Meyer Goldhar, Max Handelman, Irving Kramer, Irving Kornblum, Monty Levitt, William Rotenberg, Arthur Silverberg, Harold Vogel, Harry Weiner and Cecil Yolles.

AT FURNITURE DINNER. Shown in informal discussions at the United Jewish Appeal Furniture Division dinner last week are, top photo, left to right, Max Handelman, Joseph Betel, David Eisen and Harvey Weiner. In bottom photo, left to right, are Harold Vogel, Irving Kramer and Herbert Frieberg. Messrs. Handelman, Weiner, Vogel and Kramer are members of the division's Leadership Team.

# Israel Has Hanukkah Snow

TEL AVIV (JCNS) — With Menorot kindled all over Israel, the celebrations of Hanukah marking the beginning of the revolt by the Hasmoneans against Hellenic idolatry in 168 B.C.E., started last week.

But the traditional parade was marred by the heavy rains and floods, and even snow which fell in Galilee, on the hills near Safad.

Nevertheless, President Shazar lit the single torch which was used to kindle the huge Menorah on the roof of the observation point on Mount Zion. The torch was brought to Jerusalem from Modi'in, near Tel Aviv, where Matityahu the Hasmonean, and his five sons started the rebellion.

# THE HISTADRUT: WHAT IT MEANS

by DR. SOL STEIN

From extremely modest beginnings forty years ago — impeded by hostility and hounded by derision — the Israel Histadrut Campaign has become a forceful, broad-based movement. Today we enjoy the affection and dedication of multitudes of all strata, and are the proud architects of over 800 institutions, pillars of Israel's exemplary social welfare society.

The Histadrut's public career may be divided into three periods:

1. During its first period, the Campaign concentrated on interpreting to American Jewry and labor Histadrut's role in the evolution of the Jewish National Home in Palestine. It also solicited (from the very first) practical aid for Histadrut's agricultural and industrial cooperatives and social welfare institutions. In Palestine, the founders of Histadrut met opposition from conservative elements. In America, Histadrut was under double attack, both from labor foes of Zionism and from Zionist and non-Zionist foes of labor.

2. The second period focused on rescue. Histadrut's cooperatives offered employment to as many immigrants as were permitted to enter the country, thereby refuting the British contention that the Palestine economy could not absorb newcomers. Haganah, the clandestine defense force manned and officered by Histadrut personnel, shielded the Jewish population from attacks, communist and fascist-instigated. Histadrut was the driving force behind "illegal" Jewish immigration. Its pioneers settled on the land in Palestine's most exposed areas. The Histadrut Campaign supported these manifold activities. It received the solid backing of American organized labor, the Labor Zionist movement, and a widening circle of fraternal, civic and business organizations.

3. The third period commenced in 1948 when the State of Israel was established. The range of the Israel Histadrut Campaign's obligations expanded.

The tasks facing Histadrut and the Histadrut Campaign have assumed new and staggering dimensions as a result of mass immigration, whose economic and social integration has become one of the major responsibilities of Histadrut.

• • •

The Israel Histadrut Campaign affords American Jewry direct participation in making Israel not just another state but a society that gives flesh and blood to our Prophets' greatest visions.

Israel's future depends on her effective welding of old settlers and new immigrants, of Oriental and European Jews, into a socially coherent society without have-nots, with all its citizens enjoying the dignity of equal privilege. No other agency can match Histadrut's efforts towards this end. Histadrut's social welfare institutions are not designed along the lines of conventional philanthropy but are based on the principle of mutual aid.

The plurality of Histadrut agencies sometimes tends to obliterate public awareness of their separate achievements. Few countries provide for their citizens the all-embracing medical attention that "Kupat Holim" offers. Responsible for 70% of the country's total medical care. Kupat Holim maintains 16 major hospitals and more than 1,000 dispensaries, clinics and mother-and-child welfare stations which treat 100,000 patients daily. It maintains laboratories, x-rays institutes, expensive research facilities, a post graduate school and special courses for practising physicians, a school for registered nurses, a school for practical nurses and midwives

Juvenile delinquency is a universal affliction. Remarkably enough, Israel's ration is comparatively low despite the mass immigration and concurrent economic, social and cultural dislocations. Histadrut deserves appreciable credit for this. It directs youth's frustrations, bitterness and sheer physical restiveness into creative channels through its five children's villages, 16 "Amal" trade schools, an extensive apprenticeship program, high school and college scholarship, research grants, and through its youth centers and "Hapoel" athletic clubs, playgrounds and stadiums. Histadrut institutions reach youth on all social levels.

The young present a more immediate problem because of their restiveness. The older immigrants present a lingering problem because in new surroundings they tend towards resignation. Histadrut's corps of volunteers maintains contact with the new immigrants, advising housewives and breadwinners and assisting their children through the maze of life around them. Its seminars, lectures, concerts, holiday festivities gradually draw the adult into the dynamic pattern of Israeli life; it keeps him informed through newspapers in the immigrant's language. A daily newspaper, Omer, published in basic Hebrew, is one of the many vehicles designed to facilitate their integration into the national culture.

Histadrut's cultural centers are a major contribution in the area of adult education and integration. They are spread across the country, especially in new development areas. These centers seek to create a familial atmosphere and to meet all the recreational and educational needs of the population. Histadrut's Ulpanim (rapid courses in Hebrew) serve another means.

There is virtually no area of need and human concern in which Histadrut is not engaged. It has extended immigrant employment possibilities by helping artisans form cooperatives; it maintains agencies that offer small loans without charging interest at all; it has established cooperative housing projects; it maintains model senior citizens' homes as well as entire housing projects designed for the aged and retired.

There can be no more effective means of integration than the extensive public, non-governmental, social welfare program which serves old settlers and newcomers alike.

Unfortunately, these facilities are insufficient to care for the mounting needs of Israel's population constantly expanding through natural increase and mass immigration. The realization of Histadrut's blueprint, based on a 4,000-year tradition of social justice, depends on creating adequate facilities through which these services are offered.


TOWNSHIP OF NORTH YORK

PROCLAMATION

BOXING DAY

Thursday, December 26, 1963

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N. C. GOODHEAD, Reeve



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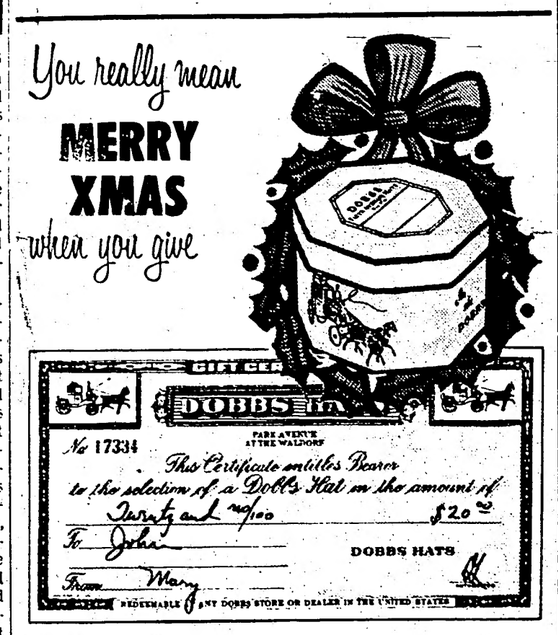


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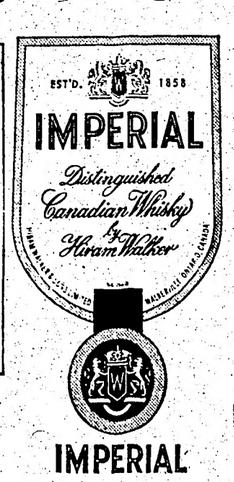


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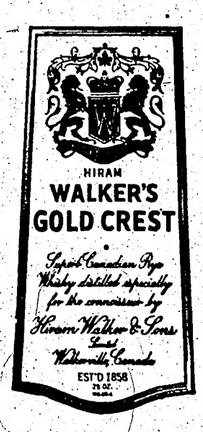


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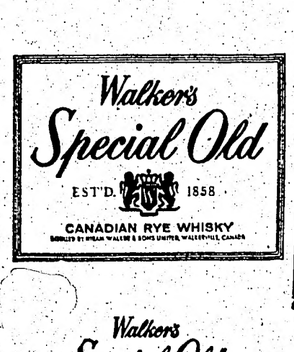


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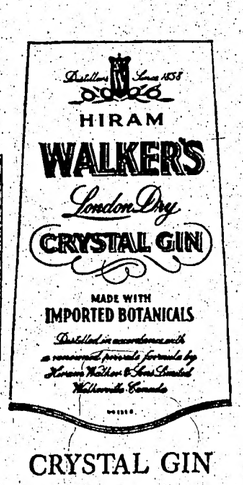


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CANADA'S LEADING JEWISH NEWSPAPER IN ENGLISH


AFTER MANCROFT

## THE ARAB BLACKMAIL

With the Norwich Union's invitation to Lord Mancroft to resume his seat on their London Board and their statement, belated but firm, of resistance to Arab pressure, the Mancroft affair, as such, may be said to have come to an end. But the tangled web of blackmail and intrigue revealed in the incident are still with us.

Of the Norwich directors, the most charitable thing that can be said is that from beginning to end — particularly at the beginning — they never really understood what was involved.

The public, by contrast, guided by a forceful and almost unanimous press, has manifestly understood the issue.

Public opinion is strongly against the Arab diplomatic missions bringing their wars and antagonisms into the free world and exerting pressure on our firms with regard to personnel or trading policies.

The public awareness and consequent outcry should prove to have a lasting and valuable result. The experience of the Norwich Union has shown beyond a shadow of doubt that appeasement does not pay.

Moreover, the affair has also prompted the British Government to define its own position clearly, and it is to be hoped that the matter will not rest merely with statements in Parliament.

As the Landon Jewish Chronicle points out "the need will clearly arise for the Board of Trade to implement official statements with advice and support for firms which are threatened. The Government's disapproval of interference in our internal affairs by Arab embassies and boycott offices may need to be translated into action if, as seems likely from the defiant statement by Arab embassies, they intend to test the Government's determination."

The reaction from Jordan indicates that the Arab Governments may threaten some form of reprisal against Britain. So far the matter has been handled on the Arab side by ambassadors and boycott offices. It remains to be seen whether President Nasser, or the insecure rulers of other Arab States, will risk direct involvement. If they consider it likely that reprisals will be met with firmness, and that Britain can rely upon the support of the United States and her European allies, the Arabs will think twice before committing themselves.

But, undoubtedly, their actions remain somewhat unpredictable owing to the emotional instability which has for so long affected their attitudes to Israel, the West, and fellow-Arab governments alike.

Whatever its eventual outcome the Mancroft affair will not mean the end of the Arab boycott.

That will come only when the Arab States give up their idea of destroying Israel by force and indicate their readiness to solve outstanding differences around the negotiating table.

Then, too, the vexed question of the Palestine refugees, which Arab propagandists have harped on as the reason for the boycott, will be amenable to solution.

We agree with our London confrere: "In the meantime, Britain, like other trading nations, has no alternative but to live with the boycott. If the experience of West Germany, Holland, France and the United States among others is anything to go by, a firm stand by Government, Opposition, press and business organisations will achieve the desired results. Now that the Government has made its position clear there is every reason for the major business associations to do the same and to practise collective security."

Since the boycott attempts not only to discriminate between firm and firm but also to play off nation against nation, consultations inside the O.E.C.D. would also be appropriate. But whatever else transpires the ledger of this particular incident closes with a credit balance. Good has undoubtedly emerged from evil and out of the strong has come forth sweet.

Valtman in The Hartford Times

**"Who says this is none of my business ?"**

## CLOTHES MAKE THE MAN ?

**by Harry Golden**

Mark Twain affected a white linen suit with a black string tie. His wife assured him it was more than usually attractive. Twain is also on record as having confessed that if said wife thought socks were useless he wouldn't wear them.

George Bernard Shaw confessed impatience with traditional British garb and designed for himself a wide soft-brimmed hat, invented the English brogan, and popularized knickerbockers and soft shirts.

Both Roosevelts, the one whom enemies call "That Man" and the other whom they called, "Theodore Rex," did wonders for fashion plates. FDR brought back the Inverness cape and the cigarette holder and Teddy put the manufacturers of pith helmets forever in the black.

General Douglas MacArthur popularized the unwired, jauntily worn officer's cap and the corn cob pipe, and Dwight D. Eisenhower wore a tailored "Ike" jacket.

Great men, it seems, invent great clothes. It is not the Beau Brummels who set style, but the ingenious creators whom the Beau Brummels and the fellows with the eye-patch ape.

But something is sadly lacking in the world of fashion. These days there are no innovators. It's what a man doesn't wear rather than what he does that distinguishes him. Take Ben-Gurion, Prime Minister of Israel. He doesn't wear neckties. When I followed the politicians around during the 1959 election, Vice Premier M. Sharret told me to wear a necktie, otherwise people would think I'm running for the Knesset (Parliament). Cary Grant and Fred Astaire both insist no well-dressed man should wear personal jewelry.

And because there are no clothing eccentrics we are rapidly becoming a population of crazily dressed people. Fat fellows are squeezing themselves into Bermuda shorts for no fat fellow has led the way in comfortable clothing and short fellows are wearing lifts on their shoes because no short fellow has made being short a status symbol.

## THE LIVELY ARTS • FILM • THEATRE • MUSIC By D. COHN

● *Isaac Stern* owns a walking stick that opens up into a violin. It's a 150-year-old museum piece from Italy.

● *Irving Berlin* is doing quite a bit of painting. And he's good.

● *Billy Rose*, whose fortunes soared because of his Wall St. holdings, said: "I only started making real money as soon as I stopped working."

● Two versions were filmed of *Ziva Rodann's* belly dance for the orgy sequence in the "Alexander the Great" series in which she co-stars with *Bill Shatner*; we'll get only the covered-up one here.

● *Yehudi Menuhin* was awarded an honorary degree by a university in Britain. The violinist listened to the citation accompanying the degree. Then, in his acceptance speech, he said: "These qualities you claim to see in me.... I would like to see them in myself also."

....● Toronto's *Lou Jacobi*, whose next Broadway [illegible] will be in the *Carol Burnett* musical, tells of the day the congregants in a Toronto house of worship decided to raise funds to repair the roof. A local merchant announced he would give $1,000 to the project; and was accorded high praise for his generosity.

When the merchant was requested to fulfill his pledge, he refused: "I can't help it. I'm just a show-off." He was sued for it — and had to pay the $1,000, plus legal fees.

Twenty years later the local merchant, now a multimillionaire, attended services in the house of worship and heard another appeal — for funds to build a religious center. He announced: "I will give one million dollars for the center." His pledge was greeted with sullen silence from the congregants who remembered the previous experience.

"I will give one million dollars," the man repeated. Silence, again.... "All right, then," he announced. "Plus court charges."

● *Zero Mostel*, Broadway's preposterously funnyman and son of a rabbi, reminisced as he lit his Hanukkah candles. He said he became an actor during the Festival of Lights years ago on the lower East Side. "In those days I was Samuel — the Zero didn't come until much later — and I worked out a special Hanukkah spiel to make my brothers laugh on the holidays.

"I would imitate the rabbi or pretend to be a cantor with a lousy voice, or ape some of the more eccentric members of my father's congregation.

"My father, who was a very dignified man, used to laugh until tears ran into his beard, then he'd say, 'Not nice!'"

The actor, who now draws a four-figure salary every week as the star of the smash, "A Funny Thing Happened on the Way to the Forum," said money was very scarce in his parents home.

Mostel continued: "I particularly like the candle glow (on Hanukkah) which seems to transform the house, and the spirit of the day, one of the happiest on the Jewish religious calendar. And the food, ah, such food!" Zero, incidently, is built on the order of a Navy barrage balloon.

"When I was a boy, no one had ever heard of those quick, easy-to-prepare-one-dish-casserole meals which are causing the downfall of our society. On Hanukkah, my mother used to make latkes, which are potato pancakes and a special cheesecake flavored with chives."

● *Myron Cohen* still has some good ones, as per: Two women were at a bar. "Are you having another?".. "No, it's only the way this coat is buttoned."

● *Edward G. Robinson* and his son, who have had battles galore, are lun[illegible] together these days.

● *Leonard Bernstein* won prolonged applause and favorable press criticism after leading the *Israel Philharmonic Orchestra*, in Tel Aviv, in the world premiere of his third symphony, "Kaddish." The work was commissioned by the Koussevitzky Foundation for the Boston Symphony but it acceded to the composer's request to permit the premiere to take place in Israel.

"Kaddish" is a doxology, mostly in Aramaic but with some Hebrew phrases best known as a mourner's prayer. Mr. Bernstein dedicated the work to "the beloved memory of John F. Kennedy."

The symphony, Mr. Bernstein's first since 1954, was written during the last three summers. It is Eu[illegible] Jewish and American [illegible] overtones and some orchestral effects. There are vocal parts for a mixed chorus, a children's choir and a soprano soloist as well as a spoken dialogue with God that weaves in and out of the music. Mr. Bernstein also wrote the spoken text. He combined the three meanings of the ancient prayer in his spoken part and the music. "Kaddish" is sung three times — by the mixed chorus, by the soloist and finally by everybody.

The conductor said he had submitted the symphony to Jewish scholars, including his father, to assure that religious susceptibilities would not be hurt. In the United States, "Kaddish" will be sung in the original Aramaic and Hebrew and the spoken text will be in English.

## SERMON FOR THE WEEK

## THE LOST GENERATION

"It is enough; Joseph my son is yet alive". These words welled up from the depths of a human heart, a father's heart. Because Jacob, in uttering them, spoke the basic language of paternal love, because they were a heart-cry, men of all ages and of all stages of civilization have understood them and been deeply moved by them. Though the world is in constant flux, changing unceasingly with the winds of history, our fundamental humanity remains the same. Only sometimes we forget this.

But it is not enough to comprehend the Patriarch's utterance solely on the plane of emotion — of sorrow turned to joy, of the wounds of bereavement healed in a moment by the knowledge that the sun of life had banished the shadows of death. There are higher overtones in Jacob's rejoicing; there are greater depths to his new-found happiness.

It was not only that a father had discovered a son believed dead; he had retrieved a lost generation. The brothers, in bringing the good tidings, had said: "Joseph is yet alive". But Jacob, after the initial moment of disbelief, answered with deeper insight: "Joseph my son is yet alive". He was not merely physically in existence; he was still his son, his spiritual heir. The broken link in the generations had been repaired; the chain of tradition was strong again.

In their wisdom the sages declared: "The lives of the Patriarchs foreshadow the history of their children". The Jacob-Joseph situation finds a counterpart in our age. Can we save "the lost generation?" The corrosive forces of assimilation in the Diaspora, augmented by the drift due to indifference and neglect, are wreaking havoc in our midst. Yet a strange and fatalistic apathy seems to have cast a spell of inactivity, almost atrophy, on large sections of our people.

Some are content with a feeble protest on the High Festivals; others are prepared to write off the lost generation and to concentrate on those who are still to be counted within the fold, though their affiliation be no more than an anaemic, lackadaisical form of filial loyalty; a third group pins its hopes on the regenerative powers of reborn Israel, believing that the Golah can be saved vicariously (shades of a two-thousand-year-old heresy !) by the new life in the ancient Homeland.

Against all these facile philosophies, Jacob's heart-cry rings out with prophetic significance and urgency. The children of the lost-generation must never be abandoned. Like the Patriarch we must remain inconsolable till they are restored to us. We need them; none can take their place. Was not Moses once, in Pharaoh's palace, of their number; and Nehemiah, the Persian courtier; and Herzl, the all-but-lost child of Viennese assimilation?

The lost generation is potentially a generation of redeemers. But first they must themselves be saved. We dare not wait passively till, by a miracle, they return of their own accord. "Come down to me", cried Jacob, "tarry not". We must seek them by every means in our power. We must delve deep, to the uttermost recesses of their soul, to find the still glowing members of Jewish sensitivity, and fan them into flame. The Six Million we cannot revive. But the Joseph generation is yet alive. Let us make them our sons again !

# The Gruesome Story Of Auschwitz (1)

**By Dr. N. Robinson**

The author, Dr. N. Robinson, is director of the World Jewish Congress Institute of Jewish Affairs.

Today, Friday, December 20th, opens in the ancient German city of Frankfurt the biggest German post-war trial of Nazi criminals — the trial of 22 former officials and of one former inmate of Auschwitz. The latter, Emil Bendnarek, a German and former Blockaeltester (block trusty) in Auschwitz and Birkenau, had caused the death of hundreds of inmates by mistreatment, beatings and otherwise.

This is not the first and will not be the last Auschwitz trial. The first and best known Auschwitz Commandant Rudolf Hoess, was sentenced to death in Warsaw in April, 1947. In December 1947, the Supreme Court of Poland tried 40 former officers of Auschwitz and convicted 29 of them in part to death and in part to prison terms ranging from 3 years to life. A follow-up Auschwitz trial is already now under preparation in Frankfurt.

The 23 defendants have been found and selected from about 1,000 suspects, on the basis of evidence supplied by 1,300 former inmates of Auschwitz. The indictment covers some 700 pages and the evidence by the 1,300 survivors about 16,000 pages. The Prosecution is calling 254 witnesses; some of them reside in Germany, the others are from Hungary, Poland, France, Israel, Czechoslovakia, Australia, Rumania, Greece, Norway, Austria, Belgium, Sweden, Switzerland, Holland, and the USA.

### TO LAST A YEAR

The Court will consist of 3 judges and three supplementary judges, six regular and 4 supplementary jurors. The Prosecution will be led by the First Prosecuting Attorney, Dr. Grossman, head of the Political Section of the Frankfurt Prosecutor's Office, who will be assisted by three other district attorneys. The victims are represented by 15 "private accusers" (Nebenklaeger) — close relatives of Jews, who were murdered in Auschwitz and whose violent death is attributable to any of the accused. They, in turn, are represented by a prominent Frankfurt lawyer, Ormond. The accused are represented by 18 lawyers, of their own choice or appointed by the State.

**It is expected that the trial will last anywhere from 8 to 12 months. It will begin in the plenary hall of the Frankfurt City Council, with a seating capacity of 250; after three months it will move to large, newly built quarters.**

The preparation of the trial started, on the basis of an order by the Supreme Court, in 1959 and lasted four years. The former last Commandant of Auschwitz, Baer, who was to be prosecuted, was found only in December, 1960, working in the guise of a lumberjack in woods near Hamburg.

### THE DEFENDANTS

But Baer, the star defendant, who commanded Auschwitz from May 15, 1944 to the end of January 1945, will not stand trial: he died recently in detention. The most important defendants are two adjutants of Hoess and Baer, the SS-Hauptsturm-fuehrer Robert Mulka and Karl Hoecker. The infamous Dr. Mengele, for whose head a reward of DM 30,000 was offered, could not be found. Next follow the former camp dentist and SS-Hauptsturmfuehrer Dr. Willi Frank; the former camp physician and SS-Obersturmbannfuehrer Dr. Franz Lucas; the SS-Hauptsturmfuehrer Franz Hofmann, the camp druggist and SS-Sturmbannfuehrer Dr. Viktor Capesius and others, among them Wilhelm Boger, whose list of particulars is the largest in the indictment and includes mass and individual shootings, mass and individual tortures, selections for gassing, tramping inmates to death hangings, etc. Boger was the right hand of the Chief of the Political Division, which was the main tool of terror and mass murder of the inmates. Other infamous defendants are the SS-Unterscharfuehrer Oswald Kaduk, known for his brutality, and the SS-male nurse Josef Klehr, who killed thousands of inmates by injections. One of the defendants, the former head of the protective custody camp (Schutzhaftlager), Frank Hofmann had already been sentenced to death for his murders in Dachau.

**The defendants are not only "good Nazis" but also "good citizens." Mulka became an exporter after the war, Hoecker chief cashier in a savings bank, Boger a commercial employee, Klaus Dylewski a graduated engineer, Lucas a specialist in women's diseases, Frank and Schatz worked as dentists, Capesius as a druggist. The others worked as businessmen, employees, and one even as an official of the Army.**

### AUSCHWITZ

Auschwitz is known in the world over as a synonym for a concentration and death camp. It was established in April, 1940, under Rudolph Hoess. The first inmates were brought to Auschwitz from the concentration camp Sachsenhausen near Berlin: these were ordinary criminals destined to become functionaries in Auschwitz. In June, 1940, Polish political prisoners were brought to Auschwitz, and in November, the first shootings and cremations took place. Soon Auschwitz began to grow by leaps and bounds: at the beginning of 1941, the German dye-trust, I. G. Farben, established there dye factories with concentration camp inmates as workers, including Soviet prisoners of war; transports began arriving from Czechoslovakia and Yugoslavia, and the building of the extermination site in Birkenau started. In January, the first gassings and in May the first mass gassings and selections (of Upper Silesian Jews) in Birkenau took place. Since then transport upon transport arrived and were swallowed up by the gas chambers of Birkenau.

According to documentary evidence, the Birkenau gas chambers, equipped with Cyclon B gas, could kill about 60,000 persons in 24 hours. The Cyclon B was delivered by the firm Dgesch, a subsidiary company of I. G. Farben; in 1942 and 1943 alone, almost 20,000 kilograms of this gas were delivered to Birkenau.

Transports of Jews for gassing arrived in Auschwitz from Poland, Germany, Holland, Belgium, France, Greece, Hungary, Slovakia, Croatia, Italy, the Baltic States and Theresienstadt, each of these areas accounting for tens and hundreds of thousands of victims.

With the growing defeats of the German army and the threat of the Soviet advances, the liquidation of Auschwitz began. The files of the Political Section began to be destroyed on September 28, 1944. On October 7, 1944, the Special Commando revolted and put Crematorium IV to the torch. On November 2, 1944, the gassings stopped and on November 26, Himmler ordered the destruction of the gas chambers and crematoria. Nonetheless, a RSHA (Reichssicherheitshauptamt) transport still left Berlin on January 5, 1945. The evacuation of Auschwitz was ordered on January 17, 1945; at the last roll-call 66,020 inmates were still counted. On January 27, 1945, Auschwitz was occupied by the Red Army, thus putting a final end to this infamous undertaking.

*This is the first of two articles on the history of Auschwitz.*

## — Keep Smiling —

### KNOWS HOW

When one of our great lawyers was on his last sick-bed, he was visited by one of his friends who said to him:

"Well, cheer up; I believe that your constitution will pull you through."

"Not at all," replied the sick man, "my constitution was gone long ago, and I'm living on my by-laws now."

* * *

### SCAPEGOAT

The little man bounced into the postmaster's office. "For some time now', he shouted, "I've been pestered by threatening letters, and I want something done about it."

"I'm sure we can help," soothed the postmaster. "That's a federal offense. Have you any idea who is sending you these letters?"

"I certainly have," snapped the little fellow. "It's them pesky income tax people."

* * *

### EXAMPLE

Jakie: "Pop, what is creeping inflation?"

Pop: "It's when your mother starts out asking for a new hat and winds up with a complete new outfit."

* * *

### DEFINITION

"Dad, what's a savings account?"

"A savings account, son, is that part of a man's income which the government takes after permitting him to pay for the necessities of life."

# jewish letters

## arts • literature • current history

**Special Section of The Canadian Jewish News**
**Friday December 20th, 1963**

# ISRAELI ART AT THE CROSSROADS

*AFTER 15 YEARS THE YOUNG NATION IS IN SEARCH OF A CULTURE*

**By BINYAMIN TAMMUZ**

For a number of years now, modern Israeli literature, the visual arts and the theatre, which have remained true to their inner urge towards prophecy and interpretation of the complexities of the times, have been engaged in sharp controversy over the form their self-determination should take and what their signposts to the future are.

The principal factor in bringing about a conflict of views in this sphere was the formation, as early as 1939, of a quasiclandestine group led by the poet, Jonathan Ratosh. Round him gathered writers, sculptors and poets and, later, members of the Palmach, as well as those destined to form a large part of the leadership of the Israeli Defence Forces and occupy high positions within the learned professions. This group called itself "The Committee for the Moulding of Israeli Youth," but their opponents nicknamed them the "Cnaanim" — the "Canaanites" — the name by which they are still known today.

Their main tenet was that a new nation was in process of formation in the Holy Land and that the formative process was proceeding with ever-increasing momentum. This new nation, the "Canaanites" declared, had distinct national characteristics of its own: the Hebrew language (while Diaspora Jews spoke Yiddish or one of the East European languages'; a sharply defined political interest of their own (while Diaspora Jews had to make their interests conform with the national interests of the country they happened to be in); national aims bound up with a geographic and ethnic reality which was clearly Middle Eastern.

This major conception — that the Israelis were different and that there was no identity between them and the Jews of the Diaspora — had a number of corollaries, all of them condemning the character of Diaspora Jewry and the nature of its struggle for existence. As a result, the older generation regarded the "Canaanites" as antisemites, and the resulting state of war between the two groups has continued in its many forms, overt and covert, for more than twenty years. The "Canaanites" also advocated a total break with the Jewish religion and the complete separation of synagogue and State. In addition, they wanted to make it possible for Moslem and Christian Arabs to be absorbed and assimilated, culturally, into the Israeli nation.

As against this, they sought to emphasise that there could be no feeling of identity between those born and living in the Diaspora and those born and living among the potential nation growing up in Israel. Only those who emigrated to Israel, spoke Hebrew and identified themselves completely with Israel's political interests could be called Hebrews. The Diaspora was thus excluded by definition.

The "Canaanites" sought, too, to discover ways of accelerating the process of returning to their Middle Eastern origins, either from the point of view of the poetic image or from that of the archaeological-historical examination of values serving as a focal point for the crystallisation of a new nation.

The immediate reaction to this general attack was twofold: the religious section of the population was severely shaken, and would have imposed excommunication on the "Canaanites" if the custom had still been current: the secular and moderately traditional groups, on the other hand, reacted by scoffing at first. They regarded the "Canaanites" as obvious Jewish self-haters and scouted the notion of more sensitive people that the "Canaanites" were dangerous. The scoffers held that a complete break with the origins and continuity of the Jewish spirit would lead to isolation from the Jewish people and ultimate degeneration.

But the impression made by the "Canaanites" on Israeli youth was out of all proportion to the small size and the lack of means of the group. Although "The Committee for the Moulding of Israeli Youth" ceased to exist as such ten years ago, the ferment and controversy it created in 1939 has continued to this day. Outgrowths of "Canaanitism" can now be found in places that were once the centres of the strongest opposition to it. It is impossible fully to understand Mr. Ben-Gurion's pronouncements on controversial issues between Israel and the Zionist movement in the Diaspora, e.g., that only those who settle in Israel are true Zionists, with account of the decisive influence of "Canaanite" ideology.

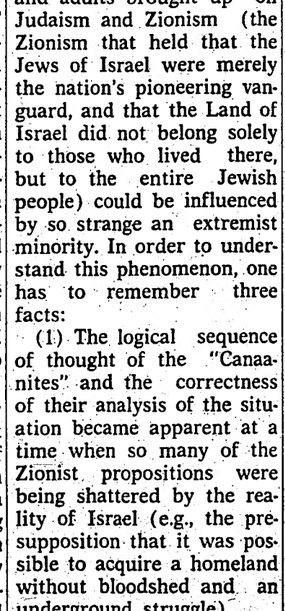
There is nothing surprising in the fact that Ben-Gurion needs this "Canaanitism" and yet is at the same time in conflict with it. It is merely additional testimony to the lack of an ideology in his policy, which is based entirely on expediency.

I have written at length about the "Canaanites," because there can be no understanding of the controversy raging in the cultural creative field in Israel today without an understanding of the "Canaanites," the spark that ignited the fire and gave it its drama and extremist character. Also, I owe the reader outside Israel an explanation of how the "Canaanites" came to have such a surprising influence.

Jews will probably ask in bewilderment how it was possible for young people and adults brought up on Judaism and Zionism (the Zionism that held that the Jews of Israel were merely the nation's pioneering vanguard, and that the Land of Israel did not belong solely to those who lived there, but to the entire Jewish people) could be influenced by so strange an extremist minority. In order to understand this phenomenon, one has to remember three facts:

(1) The logical sequence of thought of the "Canaanites" and the correctness of their analysis of the situation became apparent at a time when so many of the Zionist propositions were being shattered by the reality of Israel (e.g., the presupposition that it was possible to acquire a homeland without bloodshed and an underground struggle).

(2) The "Canaanite" ideology saw the light of day when the revolutionary struggle was initiated by the youth, who became the centre of the growing wave of protest despite the aspersions cast on them by their elders. This deprecation of the young by the older generation has happened throughout recorded history — except when the young have been needed to shed their blood in fighting a war. The youth who embraced the "Canaanite" ideology, continued to propagate it even after they had achieved high positions.



Binyamin Tammuz is one of Israel's foremost critics of arts and letters.

(3) Mapai's long tenure of power, which degenerated into stagnation, high-flown phrases and ideological sterility.

The third factor was the decisive one and was largely responsible for the dissemination to the people at large of every new idea that was put forward. It also explains the great success enjoyed by the activist underground, which, even without an ideology of its own, made its mark by its unequivocal acts. But the complete picture is much more complex than this.

The first spiritual crystallisation of the Yishuv took place during the years 1905 and 1935. The year 1905 was that of the great wave of immigration from Russia, and two main kinds of immigrant arrived in the country: refugees from the pogroms and people who had imbibed Socialist and Zionist ideology and were disappointed that the 1905 revolution had failed. The year 1935 saw the great wave of immigration from Germany, soon after Hitler had seized power.

As far as artistic creation was concerned, these three decades were marked by an efflorescence of pioneering creativeness, from the standpoint both of sociological values brought from the Diaspora, and of spiritual values emanating from the meeting with this — to the immigrants — new Mediterranean landscape, alive with secular associations — national, romantic and biblical, as well as decidedly religious associations.

This efflorescence, subject as it was to the constant pressure of the need to attain economic and military security, produced a group of people who learnt to organise and discipline themselves, to rely on their own initiative and to draw strength from a feeling of real solidarity.

Most of the creative artists during this period came from Russia, Poland, the Baltic States, Bulgaria and Rumania. But many immigrants of Slav origin came to Israel by way of Germany and, sometimes, France, where they were educated. The result was that, on the Slav base were superimposed layers of dark northern expressionism and clear-sighted rational post-impressionism. These three racial components produced ferment and bewilderment in the restless, nervous Jewish soul of a community of people full of enthusiasm, living in an ancient Eastern land burning with sun and fever, who were possessed by messianic dreams.

It was with the coming of the immigrants from Germany between 1935 and 1939 that the relative equilibrium of the earlier Slav immigrants became visibly disturbed, with diverse results. The year 1935 was the first time that the veteran settlers began to feel that they were provincial. Before then, they had been so immersed in evolving their own basic form of society that their attention had been completely distracted from the outside world. It is thus not surprising that they should be completely unaware of being cut off from that outside world.

During the 1905-1935 period, the work of creative artists was confined to an outburst of romantic enthusiasm on the one hand and attempts to achieve communication with the surrounding realist East on the other.

The next fourteen years, from 1935 to 1949, were characterised by a state of siege. The Arab disturbances, the world war, the underground struggle against the Mandate, all contributed to producing this physical investment. There was also a great deal of military activity in which every member of the Yishuv personally participated, including voluntary service with the British forces fighting against Hitler and the bringing into Israel of "illegal" immigrants.

At about the same time that the state of siege began to grow up, the outside world began, for the first time, to turn its glance on the Israelis, while they, for their part, began to catch tantalising glances of the outside world. These glimpses were the more tantalising because it was physically impossible for the Israelis to get into the outside world.

When the Arab-Israeli War ended, a flood of young people poured into Europe. They were deeply conscious of their provincialism and athirst for new experiences, for the chance of seeing, learning, absorbing. But it is important to emphasise that, at the same time, these native-born Israelis were possessed by a feeling of superiority, born of what they had achieved by their own efforts in the Arab-Israeli War. This feeling of superiority balanced to some extent their consciousness of their own provincialism and isolation.

It does not require much imagination to realise what direction was now taken by creative artists in their work.

In the 'sixties, the first signs of a synthesis have become apparent. People have grown tired of the new Israeli, the brave conqueror, the likeable fellow with his part, has grown tired of himself as a result and has become introverted. The long, demonstrative Odyssey is over. It has become clear to young Israelis that intellectual circles in Europe, at first overwhelmed by the fighting qualities of the new type of Jew, have begun to feel a nostalgia for the old type — rather complicated, a little out of true, physically not very robust, but with a rich spiritual life.

Today, young creative Israelis are no longer sure that revolt and innovation are enough in themselves. They want to forge some kind of link between themselves and some sort of continuity of artistic creation. This process is only at its beginning.

Connoisseurs of the arts often ask themselves whether there is such a thing as specifically Israeli art. Dr. Baruch Kurzweil, the well-known Israeli critic, makes no concession to local patriotism in this regard. He insists that any Israeli work of art must reach a certain standard of creative ability before he will even consider discussing it. He maintains that the stronger the link between an Israeli work of art and the continuity of Jewish tradition the more pronounced its specificially Israeli character will be. For Dr. Kurzweil, the greatest achievements in the realm of Israeli creativeness have been those of Agnon in prose and A. Z. Greenberg in poetry.

Without in any way wishing to question Dr. Kurzweil's judgment, I would like to ask whether his reasons for making it are necessarily the right ones. It might well be that the success of these two writers lies in the universality of their message. To this, Dr. Kurzweil might well reply that, where the work of Israeli creative artists does have a universal message, this universality springs from the roots of national tradition. But the trouble is that when art springs from the roots of national tradition it often produces bitter fruit in literature, painting and architecture, filling our lives with badly produced mass art.

In his early writings, Jonathan Ratosh (the leader of the "Canaanites") worked out new methods of using archaic images, imbuing them with a strong felling of modernity. Today, his poetry is extremely individualistic and replete with social criticism, and he has turned his critic forever on that romanticism in which he was the first exponent so many years ago. There is also a very impressive group of young poets writing today whose work has been markedly influenced by British, American and French literature. Nevertheless, their work also bears the stamp of considerable originality. In the field of prose, the scene is not so bright.

As far as plays are concerned, there has been a certain flowering, but it will be short-lived. Most of the plays we have been offered have been imitative and of only transient merit. Turning to the activities of the religious groups, all their efforts have been mobilised to marshalling their organisational and political resources in order to combat any efforts at secularisation in Israeli society. Their press and periodicals and, indeed, all their organs of creative expression are devoid of any message for the non religious intellectual.

All groups, whatever their other divergencies of view, deplore the growth of materialistic attitudes and values. Everyone is agreed that the position of Israel's pre-war (the Arab-Israeli War) idealistic youth has been usurped by the Tel Aviv teddy boy. Nevertheless, here and there, in the privacy of some artists' studios, some exellent paintings are being produced by such artists as Engelsberg, Zaritsky, Ardon and Bergner. Suddenly, too, a book like "The Fifth Heaven" appears. Written by a young authoress, Rachel Eytan, "The Fifth Heaven" restores one's flagging faith in the narrative power of the Hebrew language. Pinhas Sadeh's "Life as a Fable" appeared in much the same way a few years ago, but nothing followed it.

Just when despair is clamping down a small poem by someone like Dalia Ravikovich is published. It is not only wonderful poetry but also gives a hint, shows a faint trace that it may perhaps be the forerunner of a secular culture linked with the continuity of the religious culture of the past. Here is a verse from the poem:

"Please take me with your own hands to write a song of praise together with a group of your lovers.
In the valley of the strong, young lions, wild beasts lie in wait and the King of Beasts lurks in his den,
But no, I fear not, for it is to you that I come,
A group of the maimed, the blind and the stammerers —
A gate shall be built and we shall come and be festive.
Sin has not caught me in its tolls, nor was I trapped.
The judgment ceased on the day that you, for love of me, raised a standard above your palace.

THE PROPHET, BY MOHAR RAPHAEL

# THE MYTH OF YIDDISH

**By MELECH RAVITCH**

Every language has a prehistory, a myth. Not each myth of a language, however, is elating; sometimes it even may possess something tragic in the sublime. The myth of Yiddish (and indirectly Yiddish literature) is simultaneously both sublime and tragic. It carries along the pathos of human frailty and climaxes in the eternal struggle and march forward.

* * * *

Yiddish is one of the world's youngest languages, perhaps the youngest; only Esperanto is newer — and this too has a connection with Yiddish. It was created by Dr. Ludwig Zamenhof in Warsaw, in 1887, on a street where only Yiddish was spoken.

Yet, despite the fact that Yiddish is one of the youngest languages, its origins have not been defined as yet; hence not recorded in writing. Research continues and is still being written, particularly by Dr. Max Weinreich, one of the most famous Jewish linguists. And this is so because Yiddish has a myth — and myths cannot be framed within the confines of a logical history.

* * * *

Somewhere, sometime during the fourteenth century, the genius of the Jewish people embarked upon the formation of a new language though, till then, it already had employed great treasures, yea, world treasures of the spirit created in the Holy tongue and Aramaic. It took this road and reached its destination. As raw material for this creation, the following ingrediens were used: Hochdeutsch, Hebrew, Aramaic and some Romance and Slavic languages.

However, raw material is such only. The essence of a language is its heart, its soul and its spirit. This had to be Yiddish, which it was — in an engulfing measure.

Together with Yiddish, a Yiddish literature began to blossom immediately in two parallel streams: one of artistic, individualistic works created by known authors whose names are remembered today and another of anonymous, popular works, stories, legends, prayers that have a special name, Tekhinus, and songs.

* * * *

The first period of Yiddish literature in the fifteenth-and sixteenth centuries was that of the heroipic written in artificial verse to which the poet added a Yiddish touch — the Bubba Meisa. Its author was Eliahu Bachur (1472-1549). Then came the Shmuel book which originally had been an epic in Yiddish of King David. To this period belongs also the Meisa book, about 250 stories from various Jewish sources which appeared in 1602.

Because we were Jews, a people who clung to morality and to ethos, Yiddish had become immediately an instrument of the Jewish religion. Thus commenced the era of Musar — Ethics. The Tzena Orenna (a kind of Pentateuch for the plain woman) was not a simple translation of the Pentateuch but a Humash in Yiddish including hundreds of legends.

Now we reach the eighteenth century: Hasidism — a new, Jewish, religious philosophy for the entire people, for the masses not only for the scholar, a philosophy based essentially on Hagada not on Halakha — was born. The language of Hasidism was Yiddish. Its founder, the Bal Shem Tov, spoke Yiddish. Hence, to this day ,the Hasidim speak the language of the Jewish heart.

* * * *

Another century passed into the nineteenth. The Haskalah strove to renew, to modernize the Jewish people. Again its tool was Yiddish, the language of the people. During that period, all Jews, except the Sephardim, spoke Yiddish.

Then the second half of the nineteenth century arrived. And it appeared like a rising sun, introducing modern Yiddish literature. Mendele Moichers Sforim (1836-1917), the first classicist in Yiddish, published his first book, The Little Man.

First came the individual Yiddish writer, followed by tens and hundreds, wherever Yiddish was spoken. And where was it not spoken? In Russia, Poland, Galicia, Roumania, Lithuania, England, France, United States, Argentina, South Africa, Australia, Eretz Israel.

* * * *

In quality both the modern Hebrew and the modern Yiddish literature are similar. They both carry the tiding of national renaissance. However, quantitatively, Yiddish letters of that period are far more, for no less than eleven million Jews spoke Yiddish during the first quarter of our century.

The golden era of Yiddish letters began. Its center was Warsaw where Yitzhak Leibish Peretz (1852-1915), father of modern Yiddish literature, lived and wrote.

Sholem Aleichem (1859-1916) became the most popular, Yiddish writer, the consoler of the saddest people, the man possessing the most luminous, golden humor. Today this humorist's works is among the most translated in world literature.

Afterwards followed the fatum year of the Jewish people — the year of destiny, the critical year of the humanities groping for ethics. After 600 years, the myth of Yiddish arrived at its super-tragic climax. The same people from whom the Jews had taken a great portion of material for the creation of the language of heart, soul and esprit — and also the literature with the mission of humaneness and charity which reached its culminating point perhaps in Sholem Asch's Salvation and Leivick's Golem — this same people exterminated six million men, women and children who spoke mostly Yiddish. They were cremated with the language in their hearts.

* * * *

Tragic myth of Yiddish! Who can comprehend thy mystery? Who is capable of understanding thy mission? Thou only has a mission. A message to thy eternal people and tidings to humanity.

This is why we ought to endeavor to reach the mystic and mythologic secrets of Yiddish. But before anything else, we should delve deeply into the wonderful and tremendous artistic revelations of Yiddish in verse, novel, drama and essay.

Melech Ravitch, the dean of Yiddish letters, poet of distinction, has been living in Montreal for 25 years.

# HOW?

**By AVRAHAM SUTSKEVER**

*How and with what will you fill*
*your cup on the day of release?*
*In your joy, are you ready to listen still*
*to your yesterday's black shrieks*
*where shard of days shudder in spasm*
*in a bottomless, roofless chasm?*
*You will seek a key, instead,*
*to fit your shattered locks.*
*You will bite the streets like bread,*
*and think: Earlier was better.*
*And the time will quietly persist*
*like a cricket closed in your fist.*
*And your memory will be compared*
*to an old and buried town,*
*and your outward vision like a mole*
*will burrow, dig down....*

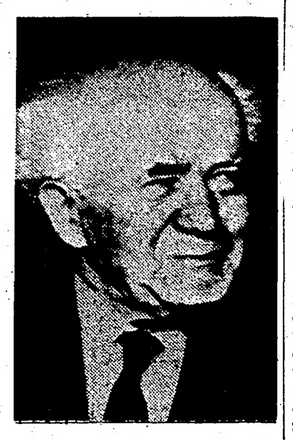
From "Onions and Cucumbers and Plums". By Sarah Zweig Betsky, Wayne State University Press, Detroit.

# some recent books • By J. Immanuel Schochet

## Ben Gurion The Author: Some Omissions Noticed

ISRAEL: YEARS OF CHALLENGE by David Ben Gurion, Holt Rinehart, and Winston, Toronto 1963.

The State of Israel, for the past 15 years of its existence, has been the subject of numerous books. It has inspired insiders to record their memoirs and outsiders to attempt an analysis of all relevant facts associated with it. The Holy Land, still being in the center of many an issue of international interest and import, probably will continue to motivate many more books to be written about it.



When statesman turns historian: David Ben Gurion.

A new book which has just appeared is "Israel: Years of Challenge," by the former prime minister of the state. Intended as a chronicle of the state's past fifteen years, the book provides a first-hand source for many of the crucial events written by none other but one who was instrumental in the shaping of its decisive policies. Beginning with a brief history of the Zionist movement, the bulk of the book is concerned actually with the prologue, history and aftermath of the Sinai campaign. Interesting items, little known heretofore as, for instance, the correspondences at the time between the author and Bulganin on one hand and Eisenhower on the other, the diplomatic dealings behind the scenes, and many more prove very enlightening.

The book concludes with the author's contemplations on the future of the state, especially in relation to the many, newly emerging states of Africa and Asia. Biblical quotations are strewn throughout, to add some genuine Jewish flavour, though sometimes one tends to become suspicious that perhaps some other reason underlies this technique.

The brevity of the book, sometimes giving it the appearance of being an outline-history is both its strength and weakness. One cannot very well argue with a chronicle of brief, faint statements. On the other hand, even this brevity cannot excuse the obvious and serious omission of pertinent facts. Even in the attempt of presenting somewhat of a textbook, Ben Gurion ignores the fact that a historian's worst crime is to allow personal prejudices to guide his thinking and writing. The failure to mention by even one word the Irgun, that famous underground organization blamed by Churchill 'to be responsible for the ultimate withdrawal of Britain from Palestine', is quite obviously not due to any mental lapse. It is a great pity that the book is marred by such and similar faults, and especially by the unfortunately too frequent (indicative) occurence of that little, personal pronoun 'I'.

The book certainly does provide much insight into the personal and political thought of its author.

## Great Book By Dr. Plaut

THE RISE OF REFORM JUDAISM by W. Gunther Plaut. World Union For Progressive Judaism Ltd., New York 1963.

One of the curious phenomena of recent Jewish history is the origin and rise of the movement known as Reform Judaism. Not since the rise of the Karaites, which can well be regarded as a continuation of the Sadducees over a millenium ago, has Judaism come to experience an inner, religious schism, dividing the people into two radically differing camps, as it did about 150 years ago with the rise of the Reform movement. In view ofthe fact that large numbers of contemporary American Jewry, (though a small minority, still an impressive figure of Jews) claim affiliation with the Reform movement, this phenomenon cannot be ignored. It is worthwhile and important for all, and not in the least for the one who regards himself as a Reformer, to contemplate on the bases and principles of Reform and study it in its historical and evolutionary context.

To date, all information on the early stages, on the founders and originators of this new type of a religion, was a closed chapter to most. All pamphlets and statements, books and studies written by the German innovators of Reform Judaism are scarce and unavailable to the masses. Written in German, a language barrier prevented even many of those really interested to acquaint themselves with them. Considering this, Dr. Plaut, the spiritual leader of Toronto's Holy Blossom Temple, has done an inestimable service to all serious students of Jewish history with all its related branches by making available an excellent source-book of the beginning and rise of Reform. It comprises the author's introduction and definition of the 'Nature of Reform Judaism' and nearly 300 pages of fine translations, with explanatory notes, of all pertinent documents beginning with the time of Mendelsohn.

Inasmuch as 'Reform' rejects all forms of doctrinary teachings and dogmatic principles and it does not accept any statements (regardless by whom) as authoritative and compelling, it would be senseless to review now the ideas and sayings of its early leaders of the past century. Therefore, a reviewer will have to dwell on a brief study of the author's introduction, a brief description of the contents and some incidental remarks that come to mind upon concluding this truly important work.

The French Jewish historian, Andre Chouraqui, quite adequately summarizes the teachings of Reform in their historical context: '..... together with escape from the doctrine appeared an attempt to justify escape.' Plaut traces this process of self-justification by introducing us to the 'great apostles' of it, from Geiger, who considered the flow of historical evolution to be of greater importance than the letter of the 'Immortal Word of the Bible', to Philipsohn who adapted Judaism to the habits of the modern age, to Holdheim, the first to solemnize a mixed marriage, through to the Reform Society of Frankfurt who abrogated circumcision for being nothing but some antiquated tribal rite.

Plaut also includes in his book some statements of the anti-Reformers whose words either refuted the claims of Reform or served as a basis for Reform discussion. While he indentifies some of these specifically as opposed to Reform, he fails to do so with others, which by implication might be thought to be part of it. I have in mind especially the Italian scholars Reggio and Luzatto, and even Mendelsohn himself.

Toronto's Rabbi W. Gunther Plaut published important work.

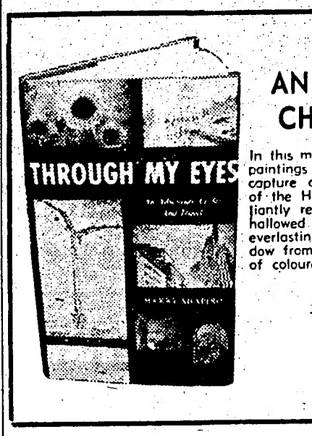
The introduction is especially interesting. In it, Plaut quotes the ancient questions asked of Reform: "If the Oral Law, i.e. the Talmud and its interpretations, were human creations (and not authoritative extensions of the divine will, as Orthodoxy claimed), what was one's guide for maintaining or rejecting tradition? .... Who had the authority to change, reject, or re-form tradition? What was the basis for Jewish Halakha if it was purely human?" (p. xviii) Conceding that this is an insoluble dilemma, and that this 'is today, a chief problem of the movement' (ibid) Plaut leaves it at that, disregarding the logical conclusion that the lack for an answer makes all further discussion irrelevant and all pursuant statements to form some kind of Jewish theology (or any kind of theology, for that matter) are but words in the wind, meaningless and self illusory.

The 'Drang' for a bible-oriented religion made Reform an extension of the earlier Sadducees and Karaites. Plaut admits this, but then rejects this notion by differentiating between the Karaites and Reform: the Karaites were legalists who believed in a compelling Halakha, though only insofar as it was clearly based on the Bible. Reform, however, while also returning to the Bible as 'their primary source of authority' sic! .....), removed all emphasis from the Halakha of the Torah and stressed the ethical mitzvoth of the prophets. Plaut makes a further (purely semantic) distinction, to the effect that Karaism rejected the Talmud completely, 'while Reform only rejected its binding authority'. (p. xix) In short, the reader is left with the conclusion that 'Reform Judaism' is nothing but an extension of a lawless form of Karaism.

After stating that cardinal issues of Judaism, e.g. the role of the Sabbath, remain vital 'and unresolved', the author expresses his fond wish that reading this book may infect (sic) the reader 'with the divine enthusiasm that fed the roots of the movement.' I wonder if he includes inthat a statement by Creizenach (p. 246): 'if, by accident, some libelous pamphlet or a book like Choreb fell into the hands of .... youth, they would be lost to Judaism.' This is indeed the most interesting evaluation yet given ofthe Choreb, the only profound, the most beautiful, and the most widely acclaimed, original work and contribution of 19th century German Jewry! While the Choreb, by Samson Raphael Hirsch succeeded to return large numbers of our coreligionists to the light of their creed and strengthened the faith of yet larger numbers, this Reform leader, whose words and deeds have driven countless German Jews to 'shmad' seeks to protect Judaism from it.

I also wonder how much intention there was in the lay-out of the book. In any case, it seems rather providential, and Plaut could not have done better than by concluding the book with a statement by Zunz, a man no one would or possibly could suspect of overreligious zeal or orthodox tendencies. Yet, this man, the founder of the so-called Juedische Wissenschaft (Jewish Science), came closer to the truth of Judaism than all theologians mentioned before him. Indeed, he hit the nail right on the head when writing to Geiger those classical and immortal words: 'WE MUST REFORM OURSELVES, NOT OUR RELIGION!' These seven words can solve all dilemmas and inconsistencies for which no answer could be found so far.

The Rise of Reform Judaism is a most valuable book to be highly recommended.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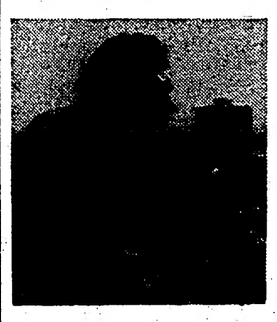
Morrie Cohen grows up in a poor Jewish family. He rebels against poverty, against social injustice, against antisemitism; he become entwined in the French-English problem; he learns firsthand to live in a society where politics are made by their own men, by immoral men.

The reader may resent some super-realistic passages in the first chapter, and the description of Montreal's underworld of that time. But he is amply recompensed by the warmth and compassion of the author, by the beautiful narrative, by the humor which make One Man Alone an outstanding book.



Albert A. Shea, Jewish Montrealer, recently authored a most interesting "Broadcasting: The Canadian Way." The book was published by Harvest House Ltd. in Montreal, the largest English-language publishers in the province of Quebec. This book indirectly deals with Jews in a very interesting area of social and professional pursuit. Mr. Shea, a publicist and political scientist, gives an unhibited report on the CBC, the private broadcasters and radio Canada.

## TORONTO DRUGGIST, ARTIST AND AUTHOR

by SYDNEY SUGARMAN

THROUGH MY EYES
An Adventure in Art and Travel
by Harry Shapiro
The Ryerson Press, 102 pages, $4.50

Many of us lead a double life, dreaming of what we would like to do but doing what we must to earn our bread and butter. Not many of us realize our dreams.

Harry Shapiro, a semi-retired Toronto druggist, has his bread and butter and dream come true with the publication of his book, Through My Eyes.

As a youth, Shapiro was bent on pursuing a career as an artist but, at the request of his parents, he interrupted this phase of his life to attend the Ontario College of Pharmacy. He graduated with the degree of Bachelor of Pharmacy from the University of Toronto in 1926.

After successfully operating a drug store for thirty years (at Spadina and Dundas), he entered a life of semi-retirement which permitted him the freedom to return to the aspirations of his youth. Leaving his business, Shapiro and his wife went on the Grand Tour. While in Europe, his wife suggested a trip to Israel. And, it is of this side trip that this book was written and beautifully illustrated by the author.

An excellent cameraman, Shapiro took many coloured pictures of historical and religious sites in the Holy Land. Returning to Canada, he transformed a select group of pictures into a select group of crushed stone paintings, using pigments from stone, brick, tile and glass — a preparation he made by grinding this material in his pharmaceutical mortar and pestle.

The result is: sixteen pages of full-colour reproductions of his reminiscences of Israel. This in itself makes the book worthwhile and is sure to become a collectors' item.

In the story and illustrations of Through My Eyes the author relates his personal observations of life in Israel. As an added bonus, Mr. Shapiro has included reproductions of two paintings of Beth Midrash Hagodol, the former McCaul Street Synagogue, and Goel Tzedec, the former University Avenue Synagogue — now combined as Beth Tzedec Synagogue. These two paintings are now in the Archives Room of the Beth Tzedec. Incidentally, the Fine Art Gallery of the Central Library in Toronto is sponsoring a show of Mr. Shapiro's works in May, '64.

Harry Shapiro, Toronto author-artist (THROUGH MY EYES), with the mortar and pestle he uses to prepare the crushed stone pigments for his unusual paintings.

## INTERESTING BOOKS

By I. S.

RESCUE IN DENMARK by Harold Fletcher. Musson Book Company Ltd., Toronto, 1963.

This book is the long awaited account of the legendary story of Danish Jewry under the Nazis — rather, one should say, the legendary story of the Danish People under the occupation of the German beasts' — hordes. Reading this book, however, one is inclined to classify it under still another category.

Rescue in Denmark is not only the thrilling account of how occupied Denmark rose as a nation to save the Danish Jews from extermination. More than that it is — by implication — a modern J'Accuse against all other nations who acted and reacted in so radically different a manner.

Of course, as the author sometimes tries to reason, there were certain 'extenuating circumstances' which may seem casual to the rescue of nearly all of Danish Jewry. It can also not me denied and forgotten that all nations had their heroes their 'Chassidey Oomoth haOlam', who self-sacrificingly gave of themselves to help and save those suffering.

But no other people ever imitated the complete and spontaneous uprising of the courageous Danes as a whole nation, from the King to the most simple and humble peasant.

Moving and inspiring are the accounts of the various groups and individuals who led first the hiding and then the secret evacuation of Danish Jewry. Though halfway through the book, the stories, all well-documented, tend to become somewhat repetitious and one begins to skip some pages. Nevertheless each chapter is a well deserved memorial to a few out of the many who have shown the world the regard for human lives is not something just to talk about and preach over.

That a whole people and nation can stand up as one man, to help not Jews, not fellow citizens, but fellow-men, fellow-beings, without distinction of race, creed or colour, is not something which is accomplished over night. Not even the revulsion over the inhuman acts of the German hordes can account for that. Quite often these acts only roused some latent sadism and provided a channel to vent prejudices, even among the nations occupied. True and full democracy needs breeding and preservation, without any reservations and exceptions. Prejudice needs be nipped in the bud, as has been done in Denmark, many years before 1940.

Rescue in Denmark is a book which portrays a story that should be studied by every country, nation and people. It should be studied and consistent conclusions should be drawn. Denmark proved to be the faint spark which may yet give light to the world.

But this alone is not enough. It took courage. It took decision in the face of the gravest consequences. **Maybe Rescue In Denmark provides also an answer to the crucial question posed by the controversial play 'Der Stellvertrter' ('The Deputy').**

A HISTORY OF JUDAISM by André Chouraqui, 155 pp. McLeod Ltd.

This new publication of the Sun-Book Series, a fine translation from the original French work by Dr. Chouraqui, is a most charming and exceptionally written outline of the long span of Jewish history. It is indeed remarkable, how the author in all the brevity to which he was limited, did not fail to include just about all of the most pertinent eras and aspects. Though one may wish, depending on the personal prejudices, to see certain phases dealt with more fully at the expense of others, the warm portrayal appears satisfactory to all.

Especially worthy of mention is the sympathetic treatment of this most difficult subject. The author does not lose the sense of the inner content, and quite consistently shows the providential pattern of Jewish history, with one period complementing the other. Though sometimes depending too much on secondary works, with the unavoidable traps of such, (as for instance in the treatment of Kabbalah, the author leans too heavily on the no longer tenable hypotheses and interpretations of Scholem), all technical criticisms would have to be rejected due to the brevity of the book. It is indeed a very enlightening work from which much benefit can be derived by those unable to handle the lengthier and more detailed histories. At the same time, it whets the appetite to pursue certain topics for wider interpretation.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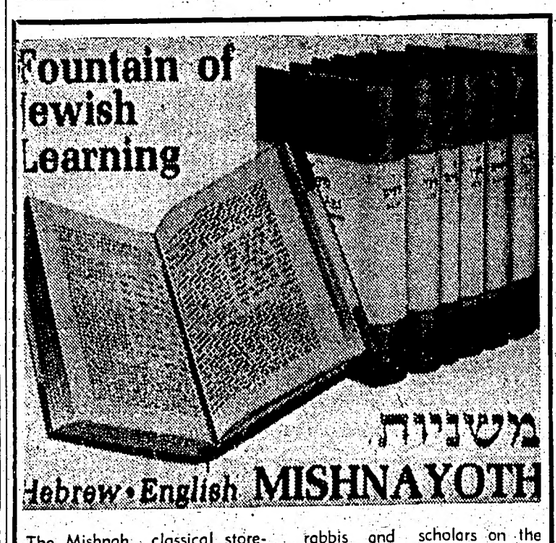


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RECEIVES PLAQUE FOR OUTSTANDING LEADERSHIP: Dr. N. W. Shaul, Israel Bond Chairman of Downsview's Clanton Park Synagogue, was the recipient of a handsome bronze plaque at the Congregation's Hanukkah Celebration on December 7th, in recognition of his exemplary leadership on behalf of State of Israel Bonds during the current campaign.

Clanton Park Congregation this year doubled its committments, with the result that two out of three families are now Bond holding families, and the synagogue is among the city's foremost supporters of this vital program to assist Israel's economic advancement.

Shown above, left to right, are: Harry J. Halperin, Executive Director of the State of Israel Bond Organization of Toronto; Dr. N. W. Shaul, 1st Vice-President and Israel Bond Chairman of Clanton Park Congregation; and Ben Hahn, Congregation President.

# TORONTO SCHOOL RECORDS PROGRESS

By Shlomo JACOBOVITZ

Rabbi Jacobovitz is a principal of Eitz Chaim Day School.

This year enrolment at Eitz Chaim Day School has reached the 700 mark, which makes it one of the ten largest Jewish schools in the world.

In North America there are more than 300 such schools, almost every one having been established after World War II. A city with a population of at least 10,000 Jews does not exist which hasn't a Jewish all-day school.

Total enrolment on the elementary and high school level exceeds 60,000; 4,000 attend Yeshivot and other evening institutions of Jewish learning. The cost of building and maintaining this vast network throughout the United States and Canada is approximately $40 million per year, raised through fees, contributions and constant fund raising activities. Meanwhile those who make their contributions pay a heavy share of taxes toward the cost of the public school system at the same time.

At the beginning, many Jews hesitated about establishing an all-day school; many even opposed it. But the idea steadily has gained acceptance: that the survival of traditional Jewish life depends upon the Jewish day school. Today it is recognized as an indispensable part of the Jewish scene.

Many who feared the Jewish child might feel segregated have discovered that, on the contrary, he feels less segregated, less self-conscious about his Jewishness; he is generally more at ease in the congenial environment of a Jewish school than in the public school where he becomes more aware of his minority status and where inhibitions consequently are more likely to develop.

The extremely favorable record of the success of the Jewish day school graduates in universities and in the professions testifies to the high standards that have been attained and to the effectiveness of the student's preparation for integrating himself into modern life.

In Jewish educational circles, the standards of Eitz Chaim are regarded among the highest. Through Eitz Chaim, Toronto has become a shining example of success in day school pioneering.

The pre-school department of Eitz Chaim now has a new branch north of its main center. Indications are that its rapid growth will continue.

TO ADDRESS TORONTONIANS — Dr. Aryeh Altman, famous Israeli parliamentarian, member of Israel's Delegation to the United Nations (on picture above with Foreign Minister Golda Meir), will speak in Toronto this coming Sunday, December 22nd, 10:00 a.m., at the Beth Sholom Synagogue. Dr. Altman is one of the founders of the Herut Party, Israel's largest opposition group.

MONTREALER CITED — William R. Labow of Montreal, the National Chairman of the Pharmacy Division of the Canadian Friends, has been honoured by the Hebrew University for his leadership in heading the campaign in Canada to help raise funds for the construction of a new School of Pharmacy building in Israel. At the Annual Dinner of the Independent Retail Druggists Association of Montreal, held in late November, Mr. Labow was presented with a special scroll signifying that a laboratory is to be named in his honour in the new School as a testimonial to his efforts, which saw about $90,000 raised towards this project. The presentation took place before an audience of over six hundred leading pharmacists, doctors and executives of pharmaceutical concerns, and was made by David Rivlin, Consul General of Israel, on behalf of the Hebrew University.
At right, Mr. Labow receives the scroll from Consul General Rivlin.

# MONTREAL SYNAGOGUES

**CONGREGATION BETH ORA**

● The first in a series of breakfast meetings on Sunday mornings sponsored by the **Men's Club of Beth Ora**, took place on Sunday, December 15th, following religious services. The program featured **Mr. N. Simhon**, assistant director of the Israel Government Tourist Office, who spoke and showed color films on Israel. Subsequent weeks will feature discussion periods led by **Rabbi Morris Halpern**, together with monthly guest speakers. The discussions led by Rabbi Halpern will revolve upon the general theme: The Jewish Headline of the Week, but will, during discussions, range upon general Jewish themes.

● A very unusual gift has been consecrated by the **St. Laurent Lodge No. 2102, B'nai B'rith**, in the form of a menorah in memory of the Six Million Martyrs of the Second World War. The Menorah is 24" tall and is an award-winning design by the Israeli sculptress, **Zahara Schatz**, and is of modernistic design. It has been especially fashioned for the Synagogue observance of the Day of Remembrance. This lamp first will be kindled on Wednesday evening, December 25th, which corresponds to the Fast of the Tenth of Tebeth, the day set aside by the Chief Rabbinate as a Day of Remembrance for the martyrs whose actual Yahrzeit is unknown. The lamps will be kindled by members of the Congregation and the B'nai B'rith Lodge who themselves are survivors of the Nazi holocaust.

Special services will commence at 4:10 p.m.

**CONGREGATION SHAAR HASHOMAYIM**

● **Miss Adele Wiseman**, author of Sacrifice, addressed the closing tea of the **Women's Institute of Jewish Studies** on Tuesday, December 17th. Her topic was: Thoughts on Modern Jewish Writers. **Mrs. Sidney J. Cohen**, chairman of the Institute, welcomed the guests.

● **Men's Association Torah Institute** will be held from Friday, December 20th, to Sunday, December 22nd. Faculty guest will be **Rabbi Dr. Seymour Siegel**, whose general theme will be: What Modern Jews Believe About God, Torah and Israel. General chairman is **Dr. Louis Boxer.**

# MONTREAL OBITUARIES

**CLEMAN**, Boruch Barnet, on Friday, December 6 1963, late of 762 Stuart Avenue, Outremont, Quebec.

**FILLER**, Charna, on Tuesday, December 2, 1963.

**FINESTONE**, Eva, on Friday, December 6, 1963.

**KLAGER**, Klara, on Monday, December 9, 1963.

**KRAVITZ**, Sara (Sonia), on Sunday, December 8, 1963.

**MARKS**, Abraham Hyman at Miami Beach, Fla., on Monday, December 9, 1963.

**MELNICK**, Morris, on Monday, December 9, 1963.

**PELT**, Samuel on Saturday, December 7, 1639.

**RUCKENSTEIN**, Benny, at Miami Beach, Fla., on Wednesday, December 11, 1963.

**SILCOFF**, Louis, on Monday, December 9, 1963.

# toronto synagogue news

**ADATH ISRAEL**

● On Saturday, December 21st, **Club Ruach**, USY, will hold "An Israeli Nite-Club Evening." Sunday, December 22nd, **Club Torah**, USY, will have a "Hoottenany." On January 5th, **Vern Singer**, M.P., will address USY Chapters on: Jews and Politics. On the same day, USYers will hold their 3rd Rosh Chodesh Seminar. Topic will be: Antisemitism Dissected. The panel of three USY representatives will consist of: **Stephen Speisman** of Adath Israel Congregation whose topic will be, Antisemitism in Ancient Times; **Esther Myers** of Beth Tzedec, whose topic will be, Antisemitism in Medieval Times; **Gershon Hundred** of Beth Sholom, president of Eastern Canadian Region, USY, whose topic will be, Antisemitism in Modern Times.

● USY chapters **Yavneh** and **Torah** were hosts to Junior USY chapters of Beth Sholom on December 15th. That same day, pre-USY held a Hanukkah celebration. Also on December 15th, **Brotherhood** were hosts to the children's Hanukkah party.

● A special Youth Sabbath will be observed on December 22nd. Members of the teenage youth congregation will conduct the service. Recognition will be given various youth groups functioning in the synagogue.

**HOLY BLOSSOM**

● An 18th century engraving to the permanent art collection of the Temple was presented by **Rabbi** and **Mrs. Plaut** in honor of their recent anniversary

● Paintings by **Anthony Thorn** are on view till December 29th.

**BETH TZEDEC**

● The following is a list of 30 members elected to the board at Beth Tzedec's annual general meeting held recently: **Mannie Brown; Hy Cooper; Joseph Doran; Lewis E. Field; Jack Friedman, Q.C.; John J. Glass; Shepsial Glazier; J. Barney Goldhar; Ben Grossman; Nathan O. Hurwich; Jack Jacobs; Louis James; Harry Jordan; Herman Klebanoff; Dr. Harry A. Landsberg E. Harry Lepofsky; Murray L. Levin; Dr. Nathan N. Levinne; Harry Lewis; Max B. Nemoy, Q.C.; Herbert Orliffe, Q.C.; Sam Posluns; Sydney V. Roth; Ellis I. Shapiro; Dr. Murray L. Simon; Abe Sprachman; Jules Surdin; Dr. Fred Weinberg; Irving D. Wintrob; Sidney M. Zweig.** The following officers were elected: **Ellis I. Shapiro**, president; **Dr. Murray L. Simon**, chairman of board; **Dr. Nathan N. Levinne**, first vice president; **J. Barney Goldhar**, second vice president; **Irving D. Wintrob**, parnos; **Max B. Nemoy, Q.C.**, Gabbai; **Sydney V. Roth**, honorary secretary; **Joseph Doran**, treasurer; **Harry Lewis**, vice chairman of board; **Morris B. Kaufman**, immediate past president; **J. Irving Oelbaum, Albert Shiffrin, Q.C.**, past presidents; **Bert Godfrey**, honorary president.

● **Men's Club** offers advanced classes in ancient Jewish history and the Bible from Abraham to Solomon, by **Jack Burke**, M.A., on 12 successive Monday evenings, from 8 - 10:00 p.m., commencing January 6, 1964.

**BETH TORAH**

● The following comprises the **Brotherhood** executive for 1963-64: **Lou Lukofsky**, president; **Nathan Naymark**, 1st vice president; **Harry Goodman**, 2nd vice president; **Sidney Chapnick**, secretary; **Abe Levine**, treasurer; **Gordon Epstein**, social and bowling chairman; **Dr. J. Seeman, Dr. S. C. Bond**, cultural and program chairmen; **Joe Shapero, Morris Freedman**, fund raising chairmen.

● New members recently welcomed were: **Mr. and Mrs. N. Ehrenfeld; Mr. and Mrs. M. Faulet; Mr. and Mrs. M. Fishman; Mr. and Mrs. G. Frank; Mr. and Mrs. I. Grossman; Mr. and Mrs. J. Hernick; Mr. and Mrs. M. Isenberg; Mr. and Mrs. S. Isenberg; Mr. and Mrs. H. Turk; Mr. and Mrs. S. Yuchtman.**

● **Brotherhood** and **Sisterhood** held a children's Hanukkah party last week.

● A cultural evening was held last Wednesday, at which time **Rabbi Benjamin Hauer** spoke on: Many Faces of Antisemitism.

**SHAAREI TEFILLAH**

● Shaarei Tefillah will hold its first Oneg Shabbat on Friday, December 20th, 8:30 p.m. **Rabbi Rabinovitch** of Clanton Park Congregation wil be guest speaker. His topic will be: New Directions in Judaism.

● **Sisterhood** conducts break fast meetings every alternate Wednesday mornings. **Rabbi Rosensweig**, spiritual leader of Shaarei Tefillah, lectures a study group on: The Heritage of Israel from Birth to Death.

● **A youth conclave** was held recently when over 200 teenagers from Toronto's Shaarei Shomayim and Adas Israel of Hamilton attended.

● **Rabbi Rosensweig** wah guest speaker at the **Brotherhood** breakfast meeting held on Sunday, December 15th. His topic was: Hanukkah-Re-examined.

**CONGREGATION MACHZIKA B'NAI ISRAEL**

Machzika B'nai Israel celebrated its 35 th installation banquet recently. New officers for the coming season are: **H. Pearlstein**, president; **J. Parker**, vice president; **M. Feldman**, chairman of Board; **D. Hernick**, treasurer; **M. Grupp**, recording secretary; **E. Weiss**, financial secretary; **W. Finegold** and **D. Yuufe**, gaboim; **B. Miller, A. Mest, S. Rose, D. Yuffe**, trustees; **J. Marcus** social chairman; **A. Arbus, M. Elchler, O. Fleischer, M. Fram, M. Grupp, B. Himmel, Dr. Paul, S. Rosen, A. Smith, R. Tanenbaum, J. Colchary, S. Beube** executive board. **Rabbi B. Hauer** was guest speaker; **Cantor Weinstein** rendered selections.

**BETH YITSHAK**

Beth Yitshak, under the spiritual leadership of **Rabbi Dr. Ernest Klein**, recently held its annual general meeting. The following officers were elected: **Armin Weiss**, president; **Rabbi Klein**, chairman of religious committee; Messeurs **Arthur Bash, Leo Bermann, Paul Horwath, Leslie Kertes, Louis Munk, Miklos Pal**, members of the praesidium; **Arnold Good** and **Fred Kolin**, vice presidents; Messeurs **William Curtiss, Arnold Gross, Leslie Kelemen, Herman Kohn, Francis Scherter, Andrew Veidlinger**, members of executive committee; **Alex Jakubovic**, gabbai; **Francis Guttman**, financial and recording secretary; **Cyril Rosenthal**, auditor. **Dr. Joseph Borgida** is life president; **Allan Grossman**, M.P.P., Minister in Ontario Cabinet, honorary president.

# TORONTO OBITUARIES

**GROSSMAN**, Jacob, on December 9, late of 84 Whitburn Ave.

**SHAPIRO**, Victor, on December 12, late of 11 Park Hill Ave. Services arranged by College Memorial Chapel, 331 College St.

**FREMES**, Frank, on December 12 late of 585 Avenue Road.

**HALPERN**, Samuel, on December 12, late of 96 Elm Ridge Dr.

**JOSEPH**, Rebecca, on December 13, late of 130 Old Forest Hill Rd.

**KOVEN**, Morris, on December 14, late of the Jewish Home for the Aged.

**RUBENSTEIN**, Sarah on December 10, late of 40 Westgate Rd.

**SHINER**, Joseph, on December 9, late of 18 Markdale Ave.

**URMAN**, Sholom, on December 8, late of 123 Fairholme Ave.

**WILTON**, Hedy, on December 13, late of 64 Prue Ave.

**ZELSMAN**, Sam, on December 9, late of 650 Briar Hill Ave. Services arranged by Park Memorial Chapel, 508 Spadina Ave.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family. JEWISH NATIONAL FUND, 188 Marlee Ave., Toronto.—781-5515.


**PROCLAMATION**

CIVIC HOLIDAY

THURSDAY DECEMBER 26, 1963

BOXING DAY

The Council of the Corporation of the City of Toronto at its meeting held on November 30, 1963 resolved that the day following Christmas Day shall be observed as Boxing Day and proclaimed as a Civic Holiday each year.

In compliance with the aforesaid resolution I hereby proclaim BOXING DAY, DECEMBER 26, 1963 as a CIVIC HOLIDAY.

PHILIP G. GIVENS, Q.C.
Mayor.

Mayor's Office, City Hall,
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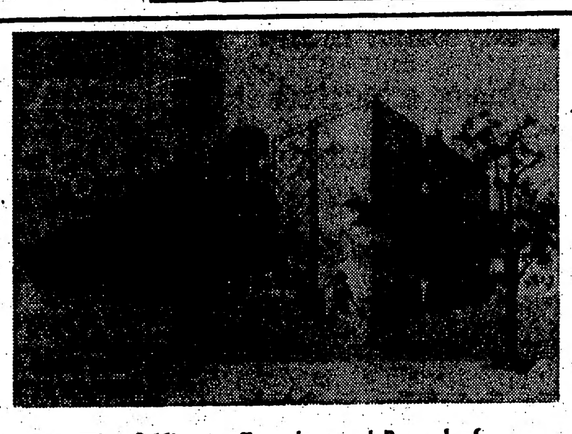


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TOVA PORAT, Israeli opera star will appear at Toronto's Annual Histadrut Dinner, Sunday, January 5th, at Beth Tzedec.

MEXICAN GRACE — Martha Garcia faces Gabriel Loyo in The Bamba, a dance from Veracruz Fiesta, featured in Mexico's Ballet Folklorico which plays at Toronto's O'Keefe Centre till tomorrow evening, December 21st.

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# DIPLOMAT TO SPEAK AT HISTADRUT DINNER

The Annual Dinner of the 1964 Israel Histadrut Campaign in Toronto will take place on Sunday, January 5th, 6.30 p.m. at the Banquet Hall of the Beth Tzedec Synagogue.

Guest Speaker will be Max M. Varon, Counsellor and Charge D'Affaires of the Israeli Embassy in Ottawa. Mr. Varon is an outstanding lecturer and orator and has made a tremendous impression on the Canadian Jewish Community since his arrival in Canada. He was a senior officer with the Haganah during the Israeli War of Independence and is the former head of the German desk in the Israeli Foreign Office in Jerusalem. He is expected to deliver an important address on the current troubled situation in the Middle East.

One of Israel's most glamorous and talented opera stars, Tova Porat, will be the guest artist at the Annual Histadrut Dinner. She has recently returned from a triumphant tour of France, Italy and Switzerland. Among those who have praised her talents are TV star Ed Sullivan who said: "Singer Tova Porat has a magnificent voice". The Israeli newspaper Yediot Acharonot commented: "The audience was amazed ... a wonder-girl. Greatest talent ... "

Co-Chairmen of the 1964 Israel Histadrut Campaign are two veteran labor leaders and longtime workers for Histadrut — Sol Spivak, manager of the Amalgamated Clothing Workers Union, and Sam Kraisman, manager of the International Ladies Garment Workers Union. It is expected that this year's campaign, celebrating the 40th Anniversary of Histadrut in North America, will be the most successful to date.

The Israel Histadrut Campaign helps support a network of AMAL vocational schools, provides scholarships for underprivileged youth, makes grants for research scientists, maintains cultural and youth centres, homes for the aged, boarding schools for the parentless, and provides medical care.

Reservations for the Annual Dinner of the 1964 Histadrut Campaign at the Beth Tzedec on Sunday, January 5th can be obtained by calling RU. 7-0264.

WINNING COUPLE: Toronto's Mr. & Mrs. Max Sand, photographed at the Hanukkah Festival, O'Keefe Centre.

LUCKY WINNERS OF FREE TRIP TO ISRAEL: Mr. and Mrs. Max Sand, veteran members of the Farband Labour Zionist Movement in Toronto who have been consistent purchasers of Israel Bonds since the first campaign in 1953, are the holders of the lucky ticket at the Israel Bond HANUKKAH FESTIVAL at O'Keefe Centre which won for them a free trip to Israel VIA EL AL AIRLINES. This is the realization of a long-awaited dream — to visit in person the land they have worked for as life-long Zionists.

Three years ago Mr. and Mrs. Sand had made all arrangements to take a trip to Israel, but illness forced them to cancel their plans at that time. Now, thanks to their winning ticket at the Festival, and the Israel Bonds they have accumulated through purchases in each annual Toronto Bond Drive, they are looking forward to the thrilling experience of seeing for themselves the flourishing State of Israel where their own devoted efforts and constant support have truly earned them a place of honour.

Mr. Sand was one of the founding members of FARBAND BRANCH SEVENTY TWO — fifty years ago, and served as Branch Secretary, while Mrs. Sand is an active member of BRANCH FOUR. They have four children: Saul, Ben, and Mrs. W. Fink of Toronto; and Louis who resides in Milwaukee.

# TORONTO THEATRE HI-LIGHTS

● With the holidays here, it is worth remembering to see The Fantastiks at *The Red Barn*, Central Library Theater. There will be two performances on Boxing Day: at 5 and 9:00 p.m.; no performances, however, on the 23rd, 24th and 25th of this month.

● Dylan, the new Sidney Michael's drama starring Alex Guinness, opens at the *O'Keefe Centre* Christmas Day, December 25th, and will play through Saturday night, January 11th, with matinees on Boxing Day, Wednesdays and Saturdays.

● Sir Alec, who makes his first Canadian appearance since he starred in the Stratford Festival's first season ten years ago, will take the part of the Welsh poet, Dylan Thomas; Kate Reid will be his wife, Caitlin Thomas. Peter Glenville will direct the new play which is based on the last two years in the flamboyant life of the famous poet.


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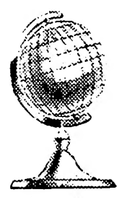

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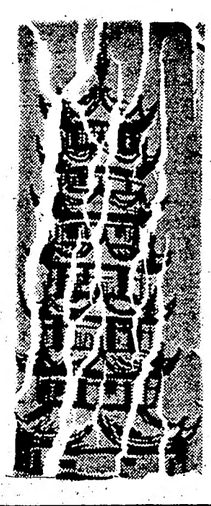

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# MAINLY ABOUT WOMEN

By ESTHER ZELDIN

● Modern trends in pyschiatry were discussed by **Dr. H. I. Hector** at a meeting of the **Western Suburban Jewish Community Association.**

**David Burman** is president of the group that includes residents from Weston, Port Credit, Oakville, Etobicoke, Islington and Mimico.

A box supper Hanukah party was held on Saturday, December 14.

● More than 220 patients of the New Toronto Mental Hospital were entertained at a Christmas party sponsored by **York Chapter, B'nai B'rith.**

Gifts were distributed to the patients. Among York members who visit the hospital monthly are: **Mrs. A. Schwartz; Mrs. D. Mellinger; Mrs. J. Rosen; Mrs. M. Cohen.**

• • •

● **Deborah Chapter, Hadassah,** tendered a dinner-dance recently. Conveners were: **Mrs. B. Grushcow** and **Mrs. W. Davis.**

• • •

● Members of **Rokeah Pharmaceutical Association, Ladies Auxiliary,** heard an address by **Miss D. Geyell, L.L.D.,** at a meeting in the home of the president, **Mr. Louis Sher.**

The guest speaker was introduced by **Mrs. Marvin Gord** and thanked by **Mrs. Mac Cappe.**

Present were: **Mrs. L. Pasternack, Mrs. S. Pollock, Mrs. L. Kesten, Mrs. M. Gord, Mrs. M. Cappe, Mrs. W. Wall, Mrs. B. Adelman, Mrs. J. Oiffer, Mrs. G. Ludzki, Mrs. D. Cappe, Mrs. S. Roebuck, Mrs. S. Reingold, Mrs. J. Weisfeld, Mrs. E. Gold, Mrs. M. Landis, Mrs. L. Sher, Mrs. R. Edson, Mrs. A. Gorelick, Mrs. M. Kassel** and **Mrs. S. Levine.**

● Dedication services for the Temple Sinai's new school building were held on Sunday, December 15th, at 12:30 p.m.

At a recent Sisterhood board meeting, **Thelma Seigel** outlined plans for the dedication ceremonies.

A report on the recent **National Federation of Temple Sisterhoods** in Chicago was delivered bythe president, **Sylvia Shanker.** Other delegates were **Georgia Kelman, Betty Stein** and **Norma Loeb.**

**Ruth Diamond** reviewed the special interest groups.

A report on the **Women's Hebrew** classes was given by **Lil Pugin.**

• • •

● Future fund raising projects were discussed by the president, **Mrs. J. Ross,** at a meeting of **Minnie Etlin Chapter, Mizrachi-Hapoel Hamizrachi,** in the home of **Mrs. H. Fox.**

A rummage report was given by **Mrs. K. Devor.** The Code of Jewish Law was presented to **Mrs. Philip Turnow** in honor of her son **Lorne's** bar mitzvah.

The hostess was assisted by Mesdames **J. Emerson, S. Warnick, D. Pachter** and **M. Swartz.**

* * *

● **The Hebrew Club For The Blind** had its annual Hanukkah party last Monday evening at the Bloor St. "Y". This club was founded by sighted **Mr.** and **Mrs. S. C. Schiller** ten years ago. Since then membership has grown to approximately forty blind, from ages twenty-five and over. All are certified members of the CNIB. Minutes of their meetings are taken in braille by **Miss Sally Fine,** secretary, and assisted by sighted volunteers headed by **Mrs. Jean Malach.**

Among those supporting the club are members of the **Pride of Israel Sick Benefit Society.** General meetings are held at the "Y" on the first Monday of the month. The newly elected executive includes: **Mr. M. Garten,** president; **Mr. Irving Turk,** vice president and program director; **Mr. Phillip Stone,** treasurer; **Miss Sally Fine,** secretary; **Mr. Bernard N. Halpern,** sick steward. Members at large are represented by: Mesdames **G. Rubin; R. Shandfield; F. Gluck; E. Lampert.**

One function of the club is to have members take a keen interest in daily goings-on, and not to be despondent. **Mr. Mo Garten,** president, was first violinist with the Toronto Symphony Orchestra before his sight failed. When he was overtaken by this tragedy, he became morose and withdrawn; his musical achievements became a thing of the past. He finally was persuaded to attend meetings. Gradually he took part in activities, until once again he takes delight in playing the violin not only for himself but for the enjoyment of fellow members.

● Through the Pioneer Women Organization, **Chmelniker Sisterhood** has adopted a child in Israel for one year.

The Sisterhood held its annual tea recently at the home of **Mrs. H. Scrobacky.** Guests were received by: **Mrs. A. Nissenbaum,** president; **Mrs. Scrobacky,** hostess.

On December 15th, Sisterhood presented two wheelchairs to the Jewish Home for the Aged-Baycrest Hospital.

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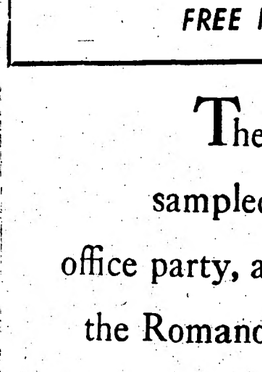

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# RECIPE OF THE WEEK

**POTATO LATKES**

**5 medium size potatoes**
**2 tablespoons all-purpose flour**
**1½ teaspoon salt**
**¼ teaspoon black pepper**
**½ 2 tablespoons grated onion (op.)**
**4 eggs, beaten light and thick**
**chicken or goose fat, or vegetable shortening.**

Peel the potatoes and grate on a medium-fine grater. Place in a fine sieve, and press out as much liquid as possible. Measure the pulp. If it does not measure 4 cups, prepare more potatoe until the correct amount is reached. Add flour, salt, pepper, and the onion if it is used. Fold the eggs into the batter. Melt enough shortening on a large pancake griddle to cover the bottom to the depth of ¼ inch. Heat until a drop of batter causes the fat to sizzle. Turn the heat to medium. Drop a tablespoon of batter into the fat, and press the batter with a pancake turner to a thin pancake. Prepare as many pancakes as the griddle will hold. Cook until the bottom is a deep, rich brown. Turn over and brown the other side. Total cooking time is about 10 minutes. Keep cooked pancakes hot while the rest of the batter is frying, by transferring them to a shallow pan lined with brown paper, and placing them in a very cool oven, 250 degrees F. Fry the remaining batter, and add more shortening as necessary to keep the depth always ¼ inch. This makes 15 pancakes. Serve with applesauce. Potato latkes (pancakes) are also served with sauerbraten.

## Births

**FREEDMAN** — Warren and Sharon (nee Kay) are thrilled to announce the birth of their daughter, on December 11, 1963, at the New Mt. Sinai Hospital. A sister for Barbara; granddaughter for Dr. and Mrs. Joe Kay and Mrs. Alice Freedman; great-granddaughter for Mr. and Mrs. Joseph Burstein, Mrs. Jennie Kay and Mr. Joseph Grisor. Many thanks to Dr. A. Bernstein.

**KAMINSKY** — Eddy and Thelma (nee Balshin) are happy to announce the birth of their son, Loren, on Tuesday, December 10, 1963, at New Mount Sinai Hospital. A brother for Sanford and Carey; grandson for Mrs. S. Kaminsky and Mr. A. Balshin.

**MARCUS** — Dr. and Mrs. H. Marcus are proud to announce the birth of their first son, a brother to Sandra, December 10, 1963, at Grace Hospital. Delighted grandparents are Mr. and Mrs. P. Marcus and Mr. and Mrs. M. Backstein, and Uncles Arnold and Edward.

**SILVERSTEIN** — Sonny and Marlene are happy to announce the birth of their son, on Thursday, December 12, 1963 at the New Mt. Sinai Hospital. A brother for Brian, Jeffrey, Robin and Mark; 9th grandchild for Mr. and Mrs. T. Davis. Special thanks to Dr. B. Ludwig.

**UROVITZ** — Joe and Fanny (nee Nash) are thrilled to announce the birth of their daughter, Terri Ellen, on December 13, 1963, at Toronto General Hospital. A sister for Sidney; proud grandparents are Mr. and Mrs. Morris Nash and Mr. and Mrs. Hymie Urovitz. Many thanks to Dr. J. R. McArthur.

**WEINBERG** — Mark, Shoel and Marla Susan happily announce the arrival of a baby sister, Risa Lynn, on December 12, 1963, at New Mt. Sinai Hospital. Proud parents, Arnold and Pearl (nee Nesker). Thrilled grandparents, Mr. and Mrs. Isodore Weinberg and Mr. and Mrs. Harry Nesker.

# GO SOUTH, GIRLS

By RUTHIE

In a key city in the States, there is, of all things, a shortage of *rebbetzins* (rabbis' wives). Believe it or not, there is a clique of bachelor-rabbis who can't find wives.

This bit is difficult to digest. The first thing that comes to mind is: maybe there's something wrong with the individual. After all, girls are not like men; they don't demand the impossible. He needn't be an Adonis. It doesn't matter if he's perhaps an inch shorter than she, or if his ears protrude a little, or if he can't dance. If he's of sound character, makes a good living, has a bright future —then he can become a real heart throb.

Still, there actually could be a place under the sun where the number of males exceeds that of the female. So I perform my *mitzvah* (good deed) for the day by letting you maidens know.

* * *

The life of a *rebbetzin* can be very exciting. First of all, the position itself carries distinction. A rabbi's wife automatically becomes the leader in her community. When the girls need advice — which butcher is extra kosher, is there really such a thing as *pareve* (neutral) milk — they come to her. And if she's smart and doesn't assume too much, she sends them to the Rabbi.

Then, of course, she always must be a fashion plate. For if she does represent her ladies, it would be a shame for her to look dowdy. Also, living more or less in a gold fish bowl, her home must be well furnished and meticulous. She never knows who may walk in at any hour.

Also, today a rebbetzin is a real helpmate. Usually she teaches. And in some capacity she serves on innumerable committees. Her social life is complete. So naturally she has help at home. Girls, it's a ball.

* * *

On the other hand, however, it isn't exactly the life of Riley. I know one *rebbetzin* who was reluctant to buy anything for her home. She always claimed there was a spy in her husband's congregation. Whenever a particular person visited her, she never failed to take back stories. Once there was a furor because this *rebbetzin* bought new draperies. Since the *shool* was always in the red, the women figured: maybe we should cut the rabbi's salary? If the *rebbetzin* can afford to buy new things, he's getting too much.

My friend was always dead tired. But, rain or shine, she went to *shool* every Shabbos. God forbid if she wasn't there to see just how much refreshments the sisterhood doled out to the junior congregation.

* * *

But please don't be discouraged, girls. Everyone has his ups and downs. And a rabbi certainly needs someone to provide him with a life of normalcy. Never mind if he's dedicated to the public, if he never eats dinner on time, if he sees the kids only on Shabbos, if the whole world consults him without a by-your-leave, if, when it's your anniversary and you want to celebrate, he has to make a eulogy — never mind anything. If you love him, the world's all right.

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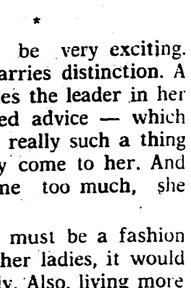

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## GOOD TIDINGS FROM HUNGARY

## SITUATION OF JEWS HAS IMPROVED

LONDON, (JCNS) — There had recently been a considerable improvement in the situation in Hungary regarding religious liberty both for Jews and for Christians. This assessment was by Professor Alexander Scheiber, Director of the Jewish Theological Seminary in Budapest. The professor was in England for a short visit in order to study in the University Library at Cambridge.

In Budapest alone, he said, there were some 20 synagogues, divided between orthodox and conservative (in the American sense) sections of the community. These synagogues catered for 60,000 Jews. In the provincial areas lived a further 10,000 Jews and the districts of Debrecen, Miskolc, Szleged, Decs Gyor, Nagykanisza, Kaposvar and Gyongyos, each had synagogues many with their own rabbis who also administered smaller centres of worship in outlying areas.

The Orthodox section in Budapest had its own Yeshiva with 35 students who had their own dormitory.

Furthermore, the publication of books, and papers on many Jewish cultural and historic themes, is increasing in Hungary "today one of the less rigid of Communist countries in its attitude towards Jews".

Dr. Scheiber, who was recently made a corresponding member of the Jewish Historical Society of England, said that the Hungarian Academy of Sciences was publishing many Jewish and Hebrew books and papers connected with Jewish learning. In addition, with the help of the Claims Conference, the Jewish community was publishing a series of books about the Nazi period in Hungary under the general little of "Accusation against Nazism."

Asked whether there was any form of antisemitism among the Hungarian non-Jewish population, Professor Scheiber answered that there were individuals in Hungary, as there were in other countries, who had antisemitic tendencies, but generally, the problem did not arise.

Hungarians, Jews and non-Jews, who wish to leave Hungary for specific purposes such as rejoining families are, claims Professor Scheiber, being given more latitude. Some Jews had left Hungary with the permission of the Hungarian Government to join their families in Israel.

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# Toronto Bond Leaders Confer With Israel Minister of Defence

Louis L. Lockshin, Chairman of the Write-off Committee of the State of Israel Bond Organization of Toronto, and member of its Board of Governors, conferred with Pinhas Sapir, Israel's Minister of Finance, Commerce and Industry, while on his recent visit to Israel.
"Mr. Sapir paid high tribute to the supporters of Israel Bonds, emphasizing that not economic considerations, but their strong and devoted interest in the future of Israel was responsible for the outstanding success of the Israel Bond Organization".
"Discussing Israel's steady climb toward economic stability. Mr. Sapir observed that if present tensions in the Middle East were relaxed, Israel would be able to achieve economic independence prior to 1970 and that economic development is as vital as an adequate defense system to safeguard and secure its future," Mr. Lockshin commented.
Shown on photo above, at the Office of the Ministry of Finance, Commerce and Industry in Jerusalem (left to right) are: Henry H. Eckler of Toronto; His Excellency Pinhas Sapir; Mrs. Louis L. Lockshin; and Mr. Lockshin.

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# Nairobi Jews Celebrate

NAIROBI, Kenya (JCNS) — The Nairobi Jewish community held a special service on Friday to mark Kenya's independence, at which the Minister of Finance, Mr. James Gichuru, represented Mr. Jomo Kenyatta, the Prime Minister.

The Jewish community here, numbering about 500, is said to have no fear for the future under the new regime, and only 40 Nairobi Jews have left the country. Most of the others will take up Kenyan citizenship.

"We enjoy a priviledged position because of Israel", Mr. Abramowitz told the JCNS special correspondent here. "In the eyes of the Kenya Government we are Israelis and this is the reason why there are no special connections between the community as such and the authorities. The Israeli Consulate acts for local Jews just as for Israeli subjects. The Israeli Honorary Consul, Mr. Issy Somen, has already announced that he will take up Kenyan citizenship".

### JEW TO RUN AS VICE-PRESIDENT OF BRAZIL

RIO DE JANEIRO, (JCNS) — The Supreme Electoral Court of Brazil has accepted the candidature of Senator Aaaron Steinbruch, for the vice-presidency of Brazil in the forthcoming presidential elections.

The candidature of the first Jewish Senator for the country's second high post was entered by "Movimento Trahalhista Renovador", the party in which Mr. Steinbruch plays a leading role.

Mr. Steinbruch is one of the leaders of the Confederation of Jewish communities in Brazil and a member of the executive of the World Jewish Congress here.

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# Montreal Women

By BLOSSOM E. CADER

● **Laurentian Chapter No. 520, B'nai B'rith Women,** held a luncheon and card party on December 18th. Conveners were Mesdames **J. Tock** and **J. Morantz; Mrs. Saul Corber** is president.

● A theatre evening featuring the Circle Theatre Players was sponsored by the **Mount Carmel Chapter of Montreal Hadassah** on December 14th in the Jewish Public Library. Proceeds were for the aid and rehabilitation of children in Israel.

● **Shalom Chapter, B'nai B'rith Women,** celebrated its tenth anniversary with a mother-and-daughter luncheon on Sunday, December 15th. A skit entitled The President was presented.

● **The Sisterhood of Congregation Chevra Kadisha-B'nai Jacob** held a general meeting December 11th. Highlighting the program was an Israeli Afternoon which featured a film and display of arts and crafts with **Ruven Tur-Ner,** director of Israel Tourist Bureau, as narrator. **Mrs. Seymour Frank** presided.

● Guests of honor at the annual dinner of the **Montreal Chapter of the Canadian Friends of the Hebrew University,** held Sunday evening, December 15th, include: **Judge Louis E. Leuinthal,** chairman of the international board of governors of the Hebrew University, the recently appointed **Israeli Ambassador and Mrs. Gershon Avner, Msgr. Irenee Lussier,** rector of the University of Montreal; **Bernard Cherrick,** executive chairman of the board of governors, Hebrew University of Jerusalem; **Consul General of Israel and Mrs. David Rivlin.**

● **The Pioneer Women's Organization** sponsored an afternoon forum on December 12th at the Labor Zionist Centre. It marked the 15th anniversary of the Universal Declaration of Human Rights. Guest speaker was **Max Melamet,** whose topic was: Israel, Africa and Apartheid. **Mrs. Wm. Malus,** cultural co-ordinator, arranged the program.

● Among those who attended the Candlelight Ball Saturday evening, December 14th, at the Temple Emanu-El were: **Mr. and Mrs. Marvyn Grover; Mr. and Mrs. George Scott; Mr. and Mrs. Gerald Caplan; Mr. and Mrs. Alvin J. Walker; Dr. and Mrs. A. V. Simon; Mr. and Mrs. Charles Hyman; Mr. and Mrs. Albert Caplan; Mr. and Mrs. Harriet Sommer; Mr. and Mrs. Paul Putzinger; Mr. and Mrs. Saul Perlman; Mr. and Mrs. Lawrence Glenns; Mr. and Mrs. Paul Levee; Mr. and Mrs. Anthony Kuper; Mr. and Mrs. Murray Deskin; Mr. and Mrs. Sydney Lithwick; Mr. and Mrs. David Weiss; Mr. and Mrs. Bernard Fisher; Mr. and Mrs. Jos. D. Frankel; Mr. and Mrs. Jack Engels; Mr. and Mrs. Edmund Gordon; Mr. and Mrs. Rudolph G. Fischel; Mr. and Mrs. Stanley Davis; Mr. and Mrs. Monroe Rovins; Mr. and Mrs. Adolf Ulman; Mr. and Mrs. Earl Kruger; Mr. and Mrs. Maxwell E. Singer; Mr. and Mrs. Wm. Morris; Mr. and Mrs. Hugo Rubinovich; Mr. and Mrs. Gerald Nashman; Mr. and Mrs. Arthur Pascal; Mr. and Mrs. Asher Gerstenfeld; Mrs. and Mrs. Abbey Sankoff; Mr. and Mrs. Fred Lebensold; Mr. and Mrs. Max Weinthal; Dr. and Mrs. H. Newman; Miss Susan Miller; Mr. and Mrs. Rudolph Lustig; Mrs. Henrietta Messinger; Mr. and Mrs. F. Rotchschild; Mr. and Mrs. Samuel Mintz.**

● Members of the committee for the dinner-dance of the Canadian Friends, Alliance Israelite Universelle, which was held Saturday evening, December 14th, were: **Mr. Sura Haichin, Mr. Ben Chazanoff,** and **Mr. Jacob Cukier,** co-chairmen; **Mr. Justice Harry Batshaw,** president; **Prof. Maxwell Cohen, Mr. Sam Levy, Mr. Cecil Pascal** and **Mr. Philip Vineberg, Q. C.,** vice-president; **Mrs. D. A. Shefner** and **Mrs. Cyril Schwisberg,** ticket co-chairmen; **Mrs. M. Cynis,** telephone chairman; **Mrs. Sassoon Abed, Mrs. Gloria Deckelbaum, Mrs. Lewis Batshaw, Mrs. Gus Eisenkraft, Mrs. Leon Harari, Mrs. Raphael Lallouz, Mrs. M. J. Lerek, Mr. James Raymond, Mrs. M. W. Shefner, Mrs. Philip Tory** and **Mrs. Cecil Vineberg.**

● **Jordania Chapter, B'nai B'rith Women,** sponsored its annual party for the patients in the Verdun Protestant Hospital on December 17th. Refreshments were provided and gifts distributed. Co-conveners were **Mrs. Marjorie Eidel** and **Miss Rita Grosser.**

● **The Women's Group of the Congregation Shomrim Laboker Beth Yehuda and affiliated Congregation Shaare Tefillah** held a Hanukah meeting and card party on December 18th. **Mrs. Hyman Baum,** president, presided.

● The souvenir program book of the **Jewish Junior Welfare League** was distributed on December 17th. The book is appearing under the patronage of: **Mrs. Joseph Bernard, Mrs. Julius J. Block, Mrs. Abe Bronfman, Mrs. Samuel Bronfman, O.B.E., Mrs. Jacob Elkin, Mrs. Harry Erdrich, Mrs. Arnold Fischer, Mrs. Gustava Gray, Mrs. David S. Jacobs, Mrs. Bernard Lande, Mrs. A. Lawrence Lazar, Mrs. Alfred N. Miller, Miss Kathleen Moore, Mrs. Jack Wener** and **Mrs. Jack Zittrer.**

● A general meeting of the **Hamnstead Group of the Montreal Women's ORT** was held recently at the home of **Mrs. J. Goodis.** The program included a make-up demonstration. Guest speaker was **Mrs. Molly Sacks; Mrs. N. Barth** presided.

● **University Lodge No. 2256, B'nai B'rith,** sponsored the opening night of the Bolshoi Ballet recently.

● **The Disraeli Chapter, B'nai B'rith Women,** held a meeting December 16th. **Mrs. M. Feldman** presided. Four members of the Junior Board of Trade took part in a debate on: Resolved that women are dangerous drivers.

● **The Shevet Achim Chaverim Kol Yisroel Sisterhood** held a Hanukah meeting on December 16th. **Mrs. A. Bressler** gave a reading. Hostesses were: **Mrs. D. Goldstein; Mrs. H. Goldstein; Mrs. R. Wittenberg; Mrs. S. Wittenberg. Mrs. M. Borer** presided.

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